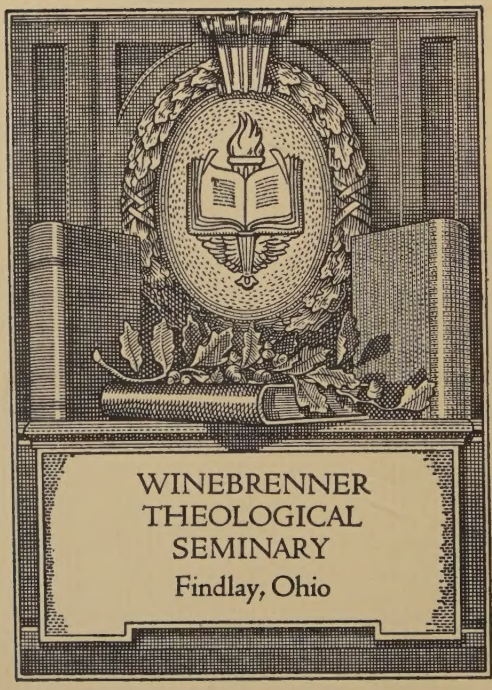
HISTORY OF BANGOR THEOLOGICAL SEMINARY

CALVIN M. CLARK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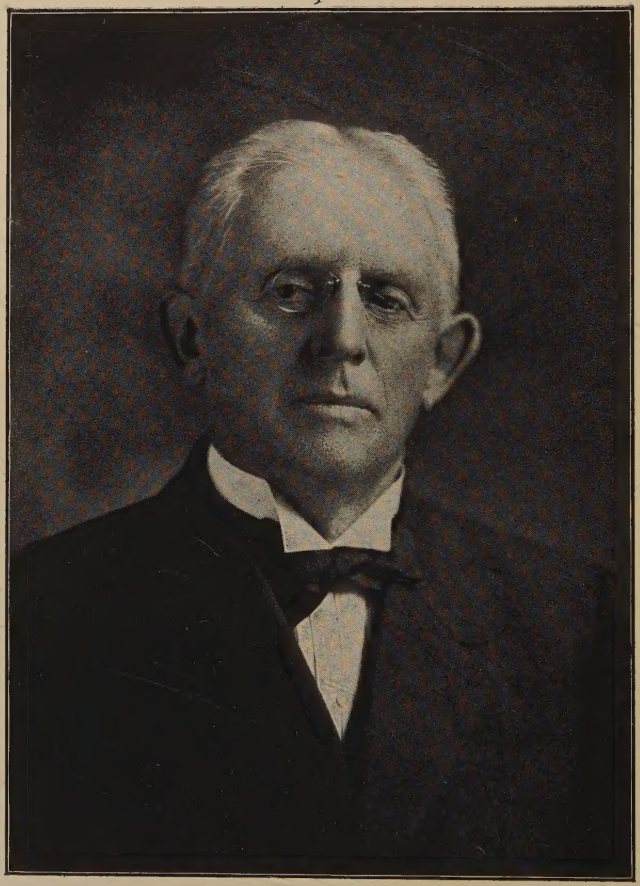

PRESIDENT DAVID N. BEACH, D.D.
Professor of Homiletics, 1903-
President, 1903-

1816 1916

HISTORY OF BANGOR THEOLOGICAL SEMINARY

1816-1916

BY

CALVIN MONTAGUE CLARK

WALDO PROFESSOR OF ECCLESIASTICAL HISTORY

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TO

MY COLLEAGUES OF THE FACULTY

PAST AND PRESENT

IN CORDIAL RECOGNITION OF ABUNDANT LABORS

FOR THE KINGDOM

AND OF

A GRACIOUS AND FRATERNAL FELLOWSHIP

DURING A DECADE OF ASSOCIATION

D. D. D.

83- 2157

FOREWORD

The object in writing this history of the Seminary is not only to present a reasonably full and fairly readable narrative of the first century of the life of a leading institution of professional education in the State of Maine, but also to furnish as full and accurate as possible a book of reference to the sources from which the history has been compiled. It is hoped that the number of the references will not, therefore, seem to smack of pedantry; but will be taken for what it was intended, a means for saving labor to any future officer of the Seminary interested in tracing more fully a particular phase of the life of the Seminary, or to any future writer of the Seminary's history who shall desire to do, what easily may be done, better the account of even the first century.

The attempt has been made to write from original sources so far as possible. The more important of these sources have been reproduced, in some cases *verbatim et literatim.* The writer is most grateful to various Seminary authorities for putting at his disposal practically everything in their possession. He may say, by the way, that he hopes their generosity and confidence have not been abused. There are episodes in the life of every institution, as of every individual, which, having once seen the light of day, should never see it again, but be left in oblivion.

As regards the particular sources, it has been a handicap to accuracy and fulness, hard to overcome, that the records of the Board of Trustees from May 30, 1832, to April, 1864, have been lost, to all appearance irrecoverably, since the most diligent search and inquiry have so far failed of finding any trace of them. Fortunately, just prior to the earlier date the State Conference Visitors to the Seminary became an

established Board, and their reports, made up after personal visitation and consultation on the ground with Trustees and Faculty, are fairly full and for the most part are reliable. Moreover, during the period of the *lacuna* in the records such was the interest in the Seminary on the part of the Congregationalists in general throughout the State, that the files of the *Christian Mirror* are a source almost second to none. The Treasurer's reports also for the years 1821 to 1830 inclusive, 1833, 1834, 1841, 1891 and 1892, have not been found. The bills for the years 1889–90, 1890–91, and 1891–92, as well as the files of letters for 1846 and 1847, are apparently lost. Not even the file of catalogues in possession of the Seminary is complete. There are no catalogues extant prior to 1823–24, and it is possible none were issued so early. The catalogues for the years 1825 to 1827, 1829, 1831 to 1833, and for 1872 and 1873, are also missing. It seems unaccountable that no catalogues for 1872 and 1873 should have been issued, but careful search has thus far revealed not a single copy. The catalogue for the year 1827–28 is entitled "General Catalogue." The catalogue for 1829–30, as also for 1823–24, is issued in connection with another Seminary publication. It is hoped that catalogues for some of the missing years, even in the case of the earlier ones, may yet be forthcoming. The Librarian of the Seminary will be under obligation for these or any other papers of importance for the Seminary's history which persons may care to donate.

The writer desires to express his deep sense of obligation to the librarian of the Maine Historical Library in Portland, of the Library of Bowdoin College, of the Congregational Library in Boston, and of the Public Library in Bangor. He desires especially to acknowledge the very great courtesy of Professor George T. Little, librarian of the Bowdoin College Library, an acknowledgment, alas! now possible of being made only to the other Bowdoin authorities. To many other individuals widely scattered he would acknowledge his

indebtedness for time and information. He would particularly express his gratitude to his colleague, Professor Francis B. Denio, D.D., whose thirty-seven years of service to the Seminary, and whose remarkably retentive memory for the most minute details of Seminary life, have rendered his assistance in compiling the history of the past forty years invaluable; and to another colleague, Professor Warren J. Moulton, D.D., for careful inspection of the final proofs. For any inaccuracies, however, for failure to present any episodes in their true perspective, as well as for the plan of the entire work, the writer alone is to be held responsible. He also gladly takes this opportunity to thank *The Pilgrim Press* for their painstaking care and unfailing courtesy.

It was the desire of the writer to present a complete set of portraits of members of the Faculty, but the most wide and diligent search has thus far failed to discover any likeness of Professor John Smith. For the originals of most of those presented, the writer is under obligations to descendants or relatives of the men no longer living, to members of the Faculty, past or present, who are still living, or in one or two instances to persons not connected with the Seminary. The picture of Professor Ashmun is after the engraving in Gurley's *Life of Ashmun;* that of Professor Wines after a photograph of a portrait, probably of Professor Wines, the photograph being in the possession of a descendant, Mrs. Adeline S. Bristol, of Middlebury, Vermont; that of Dr. Pond after the engraving in his *Autobiography;* those of Professor Bond after pictures in a volume in memory of him privately printed by the family; that of Professor Woods after the engraving in Cleaveland and Packard's *History of Bowdoin College,* by permission of President William DeWitt Hyde; those of Professors Shepard and Harris after the paintings in the Seminary Chapel; those of Professors Fowler, Adams and Stearns after pictures in the Seminary Library. Regarding the pictures of the four Treasurers, the writer

desires to acknowledge the courtesy of Mr. Edward M. Blanding, Secretary of the Bangor Historical Society, and historian of the former Third, or Central Congregational Church, of which Messrs. Eliashib Adams and John L. Crosby were leading members for many years; of Dr. Newell Gill Jenkins; of New Haven, Conn., son of Treasurer Charles W. Jenkins; and of Mrs. Lucy Woodhull Hazlett, daughter of Treasurer Richard Woodhull.

It is scarcely possible that a work of this sort, especially in view of the lack in part of the original records, should be altogether accurate. The desire has been to make it as accurate as possible. Corrections will be gladly received.

It is hoped that this narrative of the first century of the life of the Seminary may help in some small degree to make the work of the Seminary in the future more efficient in the service of the Kingdom of Christ at home and abroad.

CALVIN M. CLARK.

Bangor, Maine,
September 1, 1916.

ANALYTICAL TABLE OF CONTENTS

Chapter I. Introductory; General Conditions in Maine about 1814: Provincial Relations — Boundaries — Area — Counties — Population — Valuation — Towns — Occupations: Commerce; Ship-building and Manufactures; Agriculture — Education — Academies — Colleges — Religious Bodies — Religious Destitution — Summary.... pp. 1–13

Chapter II. The Founding of the Seminary: New Demands on the Ministry Caused by Immigration, and Revivals — Founding of Andover Seminary; of Bangor Seminary — The Portland Education Society — Suggestion of a Seminary for Maine — Movement for a Charter — Petition to the Legislature — Charter Granted — Charter Confirmed — The Trustees — Name and General Character of the Institution — Trustees the Sole Governing Body — Independent of the Portland Society — Aliens Ineligible to Office — First Meeting of the Trustees — Question of Location — Temporary Location at Hampden — Lack of Funds causes Delay in Establishment — Provision of Funds — Assistance by the Portland Society — Mrs. Bayley's Gift — Selection of Instructors..... pp. 14–35

Chapter III. The Sojourn at Hampden: Opening in October, 1816 — Mr. Jehudi Ashmun, Preceptor — Religious Conditions in Hampden and Vicinity — Mr. Ashmun's Labors — Coming of Professor Wines — Condition of the School: Building; Boarding; Students; Charitable Aid; Qualifications for Admission; Text-books; Public Exercises; Library; Sources of Income — Movement for a Permanent Location; Made urgent by Mr. Ashmun's Affairs — Resignation of Messrs. Wines and Ashmun — Attitude of Trustees toward Mr. Ashmun; His Later Movements and Death; Characterization — Life of Professor Wines; Intellectual Character; Theology; Publications..... pp. 36–53

Chapter IV. Removal to Bangor and Conditions till the Coming of Drs. Bond and Pond; A Period of Experimentation: Land held — Question of Permanent Location; Various Offers; Bangor Chosen; Reasons for Choice — Donation of a Site: Its Situation; Deed; Title Reversionary; Later Cleared — Seminary Removed to Temporary Quarters — Preparations to Build; Delayed by Lack of Funds — The First Building: "The Chapel"; Second Building: "The Commons House" — Finances; Account of Receipts; General Survey of Finances, 1819–30 — Coming of Profs. Smith and Fowler — The Academic Department — Duties of Professors — Conditions of Admission — Student Regulations — The Curriculum — Graduation — Resident Licentiates — The Library — Beneficiary Funds — Other Sources of Student Help — Expenses — Academic Year — Examinations — Vacations — First Graduating Class — Number of Students — Opposition to the Seminary: Reasons; The Defense; Opposition Ends — Changes in Curriculum — Resignation of Prof. Fowler; His Later Career; Character —

Coming of Prof. Adams — Fundamental Changes in 1827; Alignment with Other Seminaries; Reasons; Details of the Changes; Changes in the Classical School; Principalship; Conditions Unsatisfactory — Departure of Prof. Adams; Trustees Unable to Find His Successor; Death of Prof. Smith; Characterization: Intellectual, as a Preacher, as a Theologian; Publications — Difficulty in Finding Professors — Financial Difficulties — Efforts to Stimulate Interest; Financial Report of First Visitors; "The Survey" of 1830 — Tentative Vote of Suspension; Renewal of Courage — Professors Finally Found — Outside Encouragement ..... pp. 54–121

Chapter V. The Administration of Dr. Pond till 1859; A Period of Building: Conference Visitors Appointed; Their First Report; Visitors made a Permanent Board — County Auxiliary Societies — Coming of Profs. Bond and Pond; Importance of their Decision; Their Earlier Careers — Enlistment of State Conference — $30,000 To Be Raised — Erection of a School Building: Burned — Erection of Maine Hall — The Library — Finances — Chair of History and Rhetoric Proposed — Increase of Students who are Graduates of Colleges: Statistics of Such Students — Resident Licentiates — Enrichment of the Curriculum — The Classical School; Separation from the Seminary; School Closed — Prof. Bond Resigns; Later work; Characterization — Arrival of Prof. Woods; His Ability and Reputation — Financial Affairs; "The Great Subscription of 1835"; Disastrous Issue — Chair of Rhetoric and History Established — Coming of Prof. Shepard — Rapid Increase of Students — Erection of "Commons" — Financial Embarrassment — Material Improvements — Prof. Woods Leaves; His Later Life — Coming of Prof. D. Talcott Smith — Offers to Prof. Shepard — Continued Financial Embarrassment; Temporary Endowment of Prof. Shepard's Chair; Finances Unsatisfactory; The Subscription of 1850; Waldo Legacies — Coming of Prof. Harris — A Separate Chair of History — Dr. Pond Constituted President — Movement for a Chapel; Library Conditions; The "Corban" Society; Chapel Secured, and Dedicated — Residence for Prof. Harris Built ..... pp. 122–180

Chapter VI. The Administration of Dr. Pond from 1859 to 1870; A Period of Endowment: Need of Increased Endowment; Growing Indebtedness — Mr. Jenkins' Treasurership — Opposition to Canvass of the Churches — Loss of Prof. Harris Threatened — Plan for Adequate Endowment; $100,000 Desired; Agencies; Endowment of the Buck Chair of Theology — Mr. Woodhull's Treasurership — Endowment of the Fogg Chair of Sacred Rhetoric; of the Hayes Chair of Biblical Literature; Naming the Chairs — The Washburn Fund for Indigent Students; the Washburn Library Fund — Increase of Salaries — Total of Gifts — Plan to Increase Endowment by $100,000; Agents — Purchase of Prof. Talcott's House — Resignation of Prof. Harris; Estimates of Him — Coming of Prof. Herrick — Death of Prof. Shepard; Estimate by Prof. Talcott — Coming of Prof. Barbour; of Prof. Paine — Increase, then Decrease of Students; Reasons for Decrease: Civil War, Commercialism; Attempts to Check Decrease — Emphasis on Attendance of Non-College Men;

Decline in Attendance of College Graduates; Advent of Students of Alien Birth — The Library — The Semi-centennial; Dr. Pond's Address..... pp. 181–217

Chapter VII. From the Semi-centennial of 1870 to the Close of the Year 1881–82; A Period of Transition: Changeful Character of the Period; Changes in Date of Anniversary; Changes in Faculty: Resignation of Prof. Herrick; Prof. Barbour Assumes Buck Professorship — Coming of Prof. Sewall; Character of His Work — Resignation of Prof. Barbour; Later Career — Temporary Work of Dr. Hamlin — Coming of Prof. Stearns — Mr. Rich Assists Prof. Talcott —Coming of Mr. Denio — Resignation of Prof. Talcott; Later Years; Estimates — Coming of Prof. Ropes — Chair of Biblical Literature Divided — Chair of Old Testament Work Established; Prof. Denio First Occupant — Death of Dr. Pond; Estimates; Memorial by Prof. Harris; Value of Dr. Pond in Life of Seminary — Summary of Changes in Faculty — Death of Mr. Woodhull; His Success as Treasurer — Additions to Permanent Funds; Cleaves Scholarships; Other Gifts; Field Scholarship; Finances — Salaries — "Financial Statement"—Changes Made in Buildings—The Library pp. 218–250

Chapter VIII. From the Close of the Year 1881–82 to the Close of the Year 1902–03: A Second Period of Experimentation: Changes in Faculty — Death of Prof. Stearns; His Earliest Work; Inaugural; Theological Position; Spirit of His Work; Character as a Student; Publications; Declines Call to Union Seminary; The London Council; English Estimate; Class-room Work; Estimates — Coming of Prof. Beckwith — Death of Prof. Paine; Early Work; Scope of His Work; Publications; Ability as a Teacher; Estimates; Mr. Williamson's Memorial Address; President Hyde's Tribute; Tribute by the Trustees — Coming of Prof. Hulbert; Previous Career — English Course Proposed; Conditions Calling for It; Two Years Course; Special Instruction in Greek; The Course Established; Its Object; Relation to Classical Course; Instructor Secured in Mr. Gilmore; Influence on Number of Students — Chair of English Biblical Exegesis and Criticism Established — Difficulties Arise — English Course Discontinued — Prof. Gilmore in a New Chair of Biblical History and Introduction — Estimates of Value of the English Course — Resignation of Prof. Gilmore — Latest Chair Abolished — Later Career of Prof. Gilmore — Decline in Number of Students — Proposed Removal; Negatived — Changes in Charter: Legal Name of Seminary; Amount of Property Held — Agitation for Added Endowment; Canvass; Results — Special Funds: The Nehemiah Kittredge Trust Fund; Dummer Funds; Field Scholarships, at Bowdoin, at Bangor — Movement for an Alumni Fund; Results in Bond Foundation Lectures — House for Prof. Denio Built — Gymnasium Built — Alumni Rooms Secured — The Library — Time of Anniversary Changed — Union with Cobb Divinity School Proposed — Seventy-fifth Anniversary Celebrated..... pp. 251–303

Chapter IX. From the Close of the Year 1902–03 to the End of the Century; The Administration of Dr. Beach: Resignation of Prof. Sewall;

Made Professor Emeritus; Later Life; Estimates of Him and His Work; Publication — Coming of Dr. Beach — Installed as President — Change in Time of Inauguration of Professors — Dr. Beach's Work in His Department; Sociology; Rhetorical Exercise — Annual Opening Address Instituted — Changes in Faculty: Resignation of Prof. Beckwith; Character of His Work; Publications — Coming of Prof. Lyman; Character of His Work; His Resignation; Tribute of Trustees — Coming of Prof. Martin — Illness of Prof. Ropes — Associate Prof. Moulton; Made Full Professor — Prof. Ropes Becomes Librarian; His Death; Tributes to Him; Characterization — Character of Prof. Moulton's Work; His Year in Palestine — Work in Elementary Greek — Resignation of Prof. Hulbert; Character of His Work — Coming of Prof. Clark; Character of His Work — Old Testament Department under Prof. Denio; His Year Abroad — Changes in the Curriculum from 1880 in the Various Departments — Lectures in Comparative Religion — Propædeutic — Supplementary Instruction: Bond Foundation Lectures; Mission Conferences; "Convocation Week" — Library — New Librarian — Finances: Wingate Scholarships; Edgecomb Scholarships; Cummings and Carter Scholarships; Total Beneficiary Funds; Other Gifts — Another Dwelling House Bought — Electric Lights and Steam Heat — Administrative Changes: Granting of Degrees; Doctrinal Position of the Faculty; Seminary Confession of Faith of 1834; Change to Individual Creed; Dr. Beach Becomes President of the Trustees; Death of Professor Chapman; Alumni Representation on Board of Trustees — Entrance of Women — Removal to Brunswick again Proposed; Negatived — Missionary Alumni — Hamlin Centennial — Memorials in Seminary Chapel — Preparations Making for the Seminary's Centennial, October 15–18, 1916 ..... pp. 304–357

Chapter X. Undergraduate and Graduate Organizations: The Old Student Commons — Present Student Commons — Boarding-Club Formed — Expense for Board — Faculty Management of Commons — Voluntary Student Societies: Mozart Sodality; "Henosis Adelphon"; Lovejoy Literary Society; The Rhetorical Society, its Reorganization; Peace Society; Biblical Society; Society of Inquiry respecting Missions; Society for Missionary Inquiry; Students' Association; Reading-Room Association; Y. M. C. A. and Society of Inquiry; Seminary Y. M. C. A. — Alumni Associations: General Association; the Association of Boston and Vicinity — Alumni Activities — Alumni Representation on Board of Trustees ..... pp. 358–380

Chapter XI. Summary ..... pp. 381–389

LIST OF ILLUSTRATIONS

Portraits

President David N. Beach ..... *Frontispiece*
Professor Jehudi Ashmun ..... *Facing page* 36
Professors Abijah Wines and Bancroft Fowler 74
Professor George E. Adams and Mr. Eliashib Adams 104
Professor Alvan Bond 112
Dr. Enoch Pond 122
Professors Leonard Woods, Jr., and D. Smith Talcott 162
Professors George Shepard and Samuel Harris 170
Mr. Charles W. Jenkins 190
Professors John R. Herrick and William M. Barbour 206
Professors Levi L. Paine and John S. Sewall 222
Rev. Richard Woodhull and Mr. John L. Crosby 242
Professors Francis B. Denio and Lewis F. Stearns 252
Professors Charles J. H. Ropes and Clarence A. Beckwith 260
Professors George W. Gilmore and Henry W. Hulbert 278
Professors Eugene W. Lyman and Warren J. Moulton 318
Professors Calvin M. Clark and John J. Martin 328
Dr. Henry L. Griffin and Rev. Frederick T. Persons 338
Professor Henry L. Chapman 350
Dr. Cyrus Hamlin and the Hamlin Tablet 356

Views

Alumni Hall, Westbrook Seminary—Hampden Academy *Facing page* 40
Old Commons: Residence of Prof. Moulton and Mr. Persons 66
Maine Hall 134
New Commons 156
The Chapel 176
Professor Clark's Residence 180
Chapel Row, about 1860 186
The President's Residence 196
Professor Denio's Residence 294
The Gymnasium 298
Professor Martin's Residence 364
Chapel Row looking South 380

APPENDICES

PAGE

A. — List of Seminary Lecturers 391
I. On the Bond Foundation 391
II. In Convocation Week
a. Enoch Pond on Applied Christianity 392
b. George Shepard on Preaching 393
c. Samuel Harris on Literature and Life 393
d. In the Quiet Hour 394
III. Annual Opening Addresses 394

B. — List of Students or Graduates Who Have Served the Country either in the Army or in the U. S. Christian Commission, etc. 395
I. In the Army 395
II. As Chaplains 395
III. In the U. S. Christian Commission 395
IV. In the Freedman's Relief Association 396

C. — Seminary Chronology 396

General Index 400

PRINCIPAL ABBREVIATIONS

Cat. — Catalogue.

Conf. Mins. — Minutes of the General Conference of the Congregational Churches of Maine, issued by that body annually from 1828 to the present time.

Hist., or Gen. Cat. — Historical or General Catalogue of the Seminary, issued in 1901.

Letter-Book — A book in manuscript, in which the letters from April 12, 1823, to December 14, 1847, of the early Treasurers were copied.

Mirror — *The Christian Mirror*, a weekly religious newspaper published in Portland, Maine, from July, 1822, to May 6, 1899.

Pond, *Autobiog.* — *The Autobiography of the Rev. Enoch Pond, D.D.*, published at Boston, in 1883.

Pond, *Address* — *An Historical Address*, delivered at the Semi-centennial of the Seminary, 1870, by Dr. Enoch Pond.

Receipts, etc. — *Receipts at the Treasury of the Theological Seminary at Bangor*, from September, 1822, to November, 1823; printed at Hallowell in 1823.

Sprague's *Journal* — Sprague's *Journal of Maine History*, issued quarterly from April, 1913, to the present.

Survey — *Survey of the Theological Seminary at Bangor, Me.*, published by order of the Trustees, Bangor, 1830.

T. R. — Trustees Records, the older book with records from May 5, 1814, to May 30, 1832; the later book with records from April, 1864, to the present.

HISTORY OF
BANGOR THEOLOGICAL SEMINARY

SCRIPTURE QUOTATIONS

The poor and needy seek water and there is none, and their tongue faileth for thirst; I Jehovah will answer them, I the God of Israel will not forsake them, I will open rivers on the bare heights, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. — *Isaiah xli, 17, 18.*

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth. — *Isaiah lii, 7.*

Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world. — *Matthew xxviii: 19–20.*

How shall they hear without a preacher? and how shall they preach, except they be sent? — *Romans x: 14, 15.*

BANGOR THEOLOGICAL SEMINARY

Chapter I — Introductory

GENERAL CONDITIONS IN MAINE ABOUT 1814

The charter for the institution of learning now known as Bangor Theological Seminary was granted February 25, 1814, by the Great and General Court of the Commonwealth of Massachusetts. The territory now included within the boundaries of the State of Maine was then a part of Massachusetts. With reference to this Commonwealth the territory was known as the Province of Maine; with reference to the federal government it was known as the District of Maine. The Province had been finally annexed to the Massachusetts Bay Colony at the same time that the union between this colony and the Plymouth Colony was effected, on the granting of a new colonial charter, under William and Mary, in 1691. This provincial relation continued until Maine was admitted into the Union as an independent sovereign State, March 15, 1820.

Provincial Relations

In 1814 the boundaries of the Province of Maine were far from being well defined. Although the eastern line from Passamaquoddy Bay up the St. Croix River to the Cheputnatecook branch had been approximately determined by a commission of the governments of England and the United States in 1797–98, the ownership of the islands in the bay was still in question at the date of the signing of the treaty of Ghent, December 24, 1814, just nine months after the date of the Seminary's charter.[1] By article iv

Boundaries

[1] See W. D. Williamson, *The History of the State of Maine*, Vol. II, pp. 578ff.

of this treaty the ownership of these islands was referred to a commission which decided the matter in 1816.[2] The far more difficult and delicate question of the northeastern boundary between Maine and the British provinces of Quebec and New Brunswick was not settled till 1842, being then determined by the Webster-Ashburton treaty. The State

Area

was estimated in 1829 to contain "about 33,223 square miles, or 21,263,000 acres,"[3] an estimate which did not vary very much from the area of the territory included by the terms of the Webster-Ashburton treaty, viz., 33,040 square miles.

The number of counties in the Province in 1814 was eight, viz.: York, Cumberland, Lincoln, Hancock, Washington,

Counties

Kennebec, Oxford and Somerset. The present county of Penobscot was then included in Hancock county, and was not incorporated as an independent county till 1816. It was the ninth and last county established prior to the separation of the Province from Massachusetts.[4] Up to, and inclusive of, the year 1814, 208 towns had been incorporated within the limits of the Province.[5]

By the federal census of 1790 the District of Maine was reported to have a population of 96,540, or somewhat more

Population

than one-eighth of the population reported in the federal census of 1910 (742,371). By 1800 the population had increased to 151,719; by 1810, to 228,687; and by 1820, to 298,335,[6] or about two-fifths of the population of 1910. The great increase shown by these figures indicates that a strong tide of immigration had set towards the Province during the last decade of the eighteenth century and the first two decades of the nineteenth century, despite the facts that it was a border district, that its eastern and northern boundaries were still undetermined, and that,

[2] Encyclopædia Britannica, *sub voce Maine.*
[3] Moses Greenleaf, *A Survey of the State of Maine*, p. 10.
[4] W. D. Williamson, as above, Vol. II, p. 661.
[5] Ib., Vol. II, p. 638.
[6] Ib., Vol. II, pp. 549, 589, 617 and 681.

therefore, during the war of 1812–14 with Great Britain, its settlements were subjected to severe trial and harassment.

Valuation

A State valuation, begun by Massachusetts in 1810 and completed in 1814, gave the value of taxable property in the Province of Maine as $1,443,141. The assessed valuation of the State in 1910 was $451,780,119. The number of taxable polls in the State in 1910 was 213,086. The number reported in 1814 was 51,807. Of these last there were 8,836 in the two eastern counties of Hancock and Washington, 6,852 in the former, and 1,984 in the latter, or about one-sixth of the total number for the entire Province, indicating a population for these two counties of about 45,000.[7] The population of the four present-day counties of Aroostook, Hancock, Penobscot, and Washington, which approximately correspond to the two counties of 1814, was 238,429 in 1910;[8] and the number of their taxable polls at the same date was 66,799.[9]

Towns

By the census of 1810, Portland had a population of 7,169 (as against about 60,000 in 1914), being then as now the largest town in the Province. Hallowell, with 2,068 inhabitants, was larger than Augusta; Frankfort, with 1,493 inhabitants, was larger than Belfast; Eastport and Machias had each over 1,500 inhabitants. Of the towns in what is now Penobscot county, Brewer was the largest, having 1,341 inhabitants. Hampden came next with 1,279 inhabitants, while Bangor was third with only 850 inhabitants. By the next census, of 1820, Bangor was still less populous than either Hampden, or Brewer inclusive of Orrington, of which Brewer had been a part previous to 1812.[10] So late as 1825 Hampden had 787 children between the ages

[7] W. D. Williamson, as above, Vol. II, p. 636.

[8] Distributed as follows:

Co.	*Pop.*	*Polls*
Aroostook,	74,664	18,394
Hancock,	35,575	11,039
Penobscot	85,285	25,615
Washington,	42,905	11,751

[9] U. S. Census Report for 1910.

[10] Moses Greenleaf, as above, pp. 144ff. and p. 360. Cf. Sprague's *Journal of Maine History*, Vol. I, No. 2, p. 70f.; cited hereafter as Sprague's *Journal*.

of four and twenty-one, while Bangor had only 762. Less than five years later, however, conditions had so changed that an acute observer of the time ranks Bangor among the four chief centres of the State, and, as respects its prospects for development, next to Portland.[11]

Occupations

The chief occupations of the inhabitants of this then rapidly growing Province, especially in the two eastern counties, were commerce and lumbering. The legislative conflict, which preceded the war of 1812–14, marked by the Napoleonic "Berlin Decrees" and the "Milan Decree," the British "Orders in Council," and our own embargoes, bore on Maine seamen and maritime enterprise with disastrous effect. It was believed that a very large number of Maine seamen was held by the British through their practise of impressment.[12] Nevertheless the number of sailors from the Province was great. The maritime interests of Maine in 1809, in proportion to population, were nearly four times as great as those of the average of the States, and greater than those of any other one State except Massachusetts. During the decade 1810–1820 the shipping of the Province increased more than 13,000 tons. Much of this shipping was engaged in the fisheries, the tonnage so employed from 1820 to 1826 annually averaging nearly one-fifth of the total tonnage engaged in fisheries in the entire United States. Ten thousand men were employed in this business alone, and the annual export of fish was estimated to be worth in the neighborhood of $250,000.[13] The coastwise trade was estimated to be worth upwards of $6,000,000. The foreign exports were considered worth more than $1,500,000. The total exports, domestic and foreign, for the same year, 1826, were estimated at about $8,000,000. The coast was divided into maritime districts. The Belfast district included all ports, and hence Bangor, on the west

Commerce

[11] Greenleaf as above pp. 126ff.
[12] Williamson, as above, Vol. II, p. 603.
[13] Greenleaf, as above, pp. 253ff.

of the Penobscot River. The domestic exports from the port of Bangor were almost exclusively lumber and articles made of wood, and in 1826 were valued at $335,000.[14]

Shipbuilding and Manufacturing

In 1820 Maine equalled or exceeded every other State in the Union in shipbuilding and the mechanic arts connected with it; but in respect to all other lines of manufacture was largely dependent on Massachusetts or other States, or on foreign countries. Much of the manufacturing other than shipbuilding was carried on in the homes of the producers.[15]

Agriculture

As compared with lumbering and commerce, agriculture on the whole held but a very secondary place among the occupations of the inhabitants of the Province. Methods were crude; considering the nearly virgin character of much of the soil, production was by no means what it might have been. There was considerable breeding of stock, especially sheep. In the eastern counties agriculture was even more backward than in the older western counties, and for agricultural supplies the former depended much on the latter. This dependence was much increased by the increasing immigration to the eastern counties during the early decades of the nineteenth century.[16]

Education

Because of its relation as a Province of Massachusetts till 1820, the same principles and laws respecting education which obtained in that Commonwealth obtained in the Province also. "The laws of Massachusetts provided for the establishment of elementary schools in every town containing sixty families, and for grammar schools in every town containing two hundred families. They also provided for the support and regulation of the schools, and for the morals and qualifications of the instructors."[17] When Maine became an independent State, all restrictions as to a specified number of families as a prerequisite were done away,

[14] Greenleaf, as above, cp. VIII.
[15] Ib., cp. IX.
[16] Ib., cp. VII.
[17] Ib., pp. 344f.

and a specific sum *per* inhabitant in each town was raised, in the hope of securing a larger amount of money, and of improving the schools. More money was secured by this means, but even this larger amount sufficed to carry on schools, and these chiefly of the lower grade, for an average of only four and one-half months per year. "There is no evidence that, before the passage of the law, schools were maintained, in general, throughout the State, any less number of months annually than they have been since."[18] In 1825 the money raised was not very judiciously divided; only about three-fourths of the children between four and twenty-one years of age attended school at all, and even these went irregularly. It was estimated that the time of instruction for each pupil did not average three months a year. The average session throughout the State in 1914 was 166 days, or nearly treble that of a century ago. The average amount paid throughout the State for instruction *per* pupil was but one dollar and thirty-five cents *per annum*. These figures applied more particularly to elementary education. The average expense for the schooling of pupils in the elementary schools of the State in 1914 was $21.43; the average cost for both elementary and secondary pupils, including supervision, textbooks, new buildings and repairs, and special school activities, in 1914, was about $22.43.

Academies

The early provision for grammar schools seems to have been in large measure ineffective. Private academies founded by individuals, and aided by special grants from the Legislature, generally took their place. Prior to the admission of the Province as a State, twenty-four such academies had been incorporated and endowed by Massachusetts. Before 1828 four more had been established by Maine. These academies were pretty well distributed over the State, chiefly in towns which gave most promise of growth and permanent strategic importance. York county had three,

[18] Greenleaf, as above, p. 366.

Berwick at South Berwick, Thornton at Saco, and one at Limerick. Oxford county had three, at Fryeburgh, at Hebron, and Oxford Female Academy at Paris. Cumberland county had four, one each at Portland, Gorham, Bridgton and North Yarmouth. Sagadahoc county had three, one each at Brunswick and Bath, and a "Female" academy, at Bath also. Kennebec county had three, one each at Hallowell and China, and Cony Female Academy at Augusta. Somerset county had two, one at Anson, and Bloomfield Academy at Skowhegan. Penobscot county had two, one at Hampden,[19] and a "Female" academy at Bangor. The remaining counties had one each, Androscoggin at Monmouth, Piscataquis at Foxcroft, Lincoln at Newcastle, Knox at Warren, Waldo at Belfast, Hancock at Bluehill, and Washington at Machias. Of the total of twenty-eight, nineteen were in the older-settled, southwestern part of the State.[20]

Colleges

In 1814 there was but one collegiate institution in the Province, Bowdoin, founded in 1794. As a result of the same desire on the part of the Baptists, to bring higher education to the eastern portion of the Province, which led the Congregationalists to the establishment of Bangor Seminary, "The Maine Literary and Theological Institution" was given a charter by the General Court of Massachusetts in 1813. A Theological Department was opened at Waterville in July, 1818; a Literary Department in October, 1819. The name of this Institution was changed to Waterville College in 1821, to Colby University in 1867, and finally to Colby College in 1890. Bates College was not established till 1863, and Maine State College, now the University of Maine, not till 1865. The one college in existence in 1814, though subject to the strong trend of the times in the case of all colleges to favor the ministry, made no specific attempt to educate ministers.

[19] See *Wayfarer's Notes*, in Sprague's *Journal*, Vol. I, No. 2, p. 71.
[20] Cf. *The Christian Mirror*, Feb. 5, 1829, p. 101; cited hereafter as *Mirror*.

Religious Bodies: Congregationalists and Presbyterians

A century ago, as today, Maine's religious interests were looked after by a large number of denominations. At that time no denomination was stronger probably than the Congregational. This was what was to be expected as long as Maine was a province of Massachusetts, in which the Congregational church was "the Standing Order," not being disestablished till 1834. Up to 1780, 40 Congregational or Presbyterian churches had been formed in the Province. From 1780 to 1820 about 100 more were organized.[21] The number of Congregational and Presbyterian ministers in the Province in 1790 is said to have been 41. The number increased to 63 in 1800, or more than 50 *per cent.* more than ten years before; and by 1810 the number had grown to 75. In 1821, five years after the establishment of Bangor Seminary, it is said that there were 131 Congregational churches scattered over the State, 62 of them, however, being pastorless.[22] Few of them were large, some of them were declining in membership, and others were almost extinct.[23] "Most, if not all, that were gathered previous to the year 1750, recognized the principles of the Westminster Confession as to doctrine and the Cambridge Platform as to government, admitting the practise of what has been termed 'the Half-way Covenant.' This practise has been discontinued in nearly all the churches which formerly admitted it." [24] In 1820 there was not a Presbyterian church left within the borders of the State, though in previous years ten or a dozen had been established. There had even been a Synod of New England with three Presbyteries, to one of which the Maine churches had belonged. The Synod, however, was dissolved,

[21] Minutes of the General Conference of the Congregational Churches of Maine, 1867, p. 65. Hereafter cited as Conf. Mins.

[22] Jon. Greenleaf, *Sketches of the Eccles. Hist. of the State of Maine, from the Earliest Settlement to the Present Time*, 1821, pp. 8 to 222 and Appendix 7, p. 34; cf. Williamson, as above, Vol. II, p. 695.

[23] J. Greenleaf, as above, p. 221, says, "It is difficult to ascertain the precise number of members which these Churches contain."

[24] Ib., p. 221.

and in 1791 even the Presbytery which included the Maine churches died, and the churches themselves were either given up or became Congregational in government.[25]

Baptists

The Baptists were first permanently established in the Province in 1768. By 1820 there were about 165 churches, which, according to their annual minutes for that year, had 9,373 members, and were served by 109 ordained ministers and 13 licentiates.[26]

Methodists

The Methodists entered the Province in 1793, and the first Class was formed at Monmouth in November, 1794. In 1820 they had established 3 Districts, 27 Circuits, with 6,192 members, and, beside the Presiding Elders, had 28 Travelling Preachers.[27]

The Christians had, in 1820, 26 churches in the State, most of them gathered after 1814.[28]

Other Denominations

The Free-Will Baptists in 1820 had four Quarterly Meetings in Maine, but the exact number of their churches, or of the membership at that date, is not known, though of the former there were probably about 25.[29]

The Friends appeared in Maine in 1662. Their first meeting for worship was established at Kittery in 1730. By 1820 they had 33 meetings for worship, embracing about 1,000 families.[30]

In 1820 there were probably but two Episcopal churches in the State.[31] At the same date there were four congregations of Roman Catholics, two among the Indians, and two among the whites, the latter at Newcastle and Whitefield in Lincoln county.[32] There were a few societies of Universalists.[33] The

[25] J. Greenleaf, pp. 264ff.; Williamson, as above, p. 694; *Mirror* for May 16, 1885, p. 4; Cf. Briggs: *American Presbyterianism*, pp. 334ff., 342, 357ff.
[26] Greenleaf, as above, pp. 238ff.; cf. Williamson, p. 697.
[27] Greenleaf, pp. 275ff.; Williamson, p. 697.
[28] Greenleaf, pp. 292ff.; Williamson, p. 697, note.
[29] Greenleaf, pp. 270ff.; Williamson, p. 697, note.
[30] Greenleaf, pp. 245ff.; Williamson, p. 698.
[31] Greenleaf, pp. 223ff.; Williamson, p. 693, says there were three,viz., at Portland, Gardner and Saco.
[32] Greenleaf, pp. 233ff.; Williamson, p. 692.
[33] Williamson, p. 699.

German Lutherans had one church, at Waldoborough, in Lincoln county, where a small colony of Germans had been established in 1741.[34] The Shakers had three societies, at Alfred, New Gloucester and Gorham.[35]

Religious Destitution

In spite of this seemingly abundant supply of churches of various names for a Province but sparsely populated, the figures above given do not tell the whole story. In 1822, in the county of Penobscot as then constituted, being much larger than at present, there were 27 incorporated towns and 13 organized plantations, but there was only one settled Congregational minister, and not more than four of respectable education of all denominations. Adjacent counties are asserted to have been no better supplied. In the first general appeal for funds, printed and sent out by vote of the Trustees in 1815, they say: "More than one hundred and twenty thousand people in the District of Maine are now, and have been for years past, in this deplorable state." [36] "Probably 200,000 people in the State were without suitable religious instruction," says one, writing a few years later.[37]

Summary

In 1816, therefore, when Bangor Seminary was established, the vast territory comprised within the still uncertain bounds of the Province was very thinly populated, despite the fact that the population had almost trebled between 1790 and 1816. This population was to be found chiefly in the southern and southwestern parts of the Province. The occupations of the inhabitants were those of a new, almost frontier, land. Agriculture was backward. Education was limited, though the people for the most part were ambitious for more. There was a large number of churches, of not less than a dozen denominations. But, if we may judge from the conditions of the Congregationalists in 1820, these churches

[34] Greenleaf, pp. 262f.
[35] Williamson, p. 699.
[36] See original files, No. 5.
[37] Daniel Pike, Treasurer of the Seminary, in the *Mirror* for Dec. 20, 1822. Cf. the *Mirror* for Mar. 14 and Nov. 14, 1823, and *A Survey of the Theological Seminary*, 1830; cited hereafter as *Survey*.

were far from well supplied with regular ministers; a very large number were supplied with itinerants merely, and that for a portion only of the year. Many communities had no church building, nor even a church organization, much less a stated ministerial supply of any sort. If the Province in 1816 gave promise for the future in ways material, it was in a most needy condition in ways spiritual.

Chapter II

THE FOUNDING OF THE SEMINARY

New Demands on the Ministry Caused by

The early years of the nineteenth century brought the Congregational churches of New England face to face with new demands as regards the ministry, for a larger supply of ministers, and for a change in the amount and character of the education provided for candidates for the ministry.

Immigration

The cessation of hostilities on our northern and western frontiers between the English and the French by the Treaty of Paris of 1763, and the close of the war between the mother country and her colonies by the Treaty, also of Paris, of 1783, opened up vast territories to safe and profitable settlement; settlers from southern New England and the central colonies began to migrate in large numbers to these unoccupied lands. We have already noted the effect of this migration upon the population of the Province of Maine. The effect was no less marked in the case of Vermont, western New York and Ohio. These immigrants had been accustomed to church privileges and pastoral services in their old homes, and they naturally desired the continuance of them in their new homes. In consequence missionary societies were formed, beginning with the General Association of Congregational Churches in Connecticut in 1798, and continuing with the organization of similar societies in Massachusetts, New Hampshire and Vermont. At first, pastors who were settled in the older communities were commissioned to itinerate for a few weeks or months each year among the newer communities, but this arrangement could not but be unsatisfactory and therefore temporary. No permanent and thus adequate supply for the need could

be had except through the increase in the number of ministers.

And Revivals

The need for this increase was deepened by comprehensive revivals which profoundly influenced the spiritual life and religious interests of the churches in both the older and newer parts of the land. The story of these revivals and their effects is of peculiar interest in this connection because the revival movement began in Maine. Professor Henry Leland Chapman, of Bowdoin College, a graduate of the Seminary, and for years President of the Board of Trustees, relates the story in his own graceful style thus:[1]

"As the fading twilight of the eighteenth century brightened into the dawn of the nineteenth, a great wave of spiritual life, of religious and theological thought, and of missionary effort broke upon New England. The great awakening of the middle of the eighteenth century, to which a dramatic but disturbing element was added by the powerful preaching of Whitefield, had been followed, not unnaturally, by a corresponding reaction. The prolonged and exhausting war for our national independence, absorbing the thought and draining the resources of the people, was accompanied by a religious lethargy which was deepened, perhaps, by the scepticism and infidelity which marked the uprising of the French people with whom, on national grounds, Americans cherished a warm sympathy. But as the century was waning to its close, a little more than a hundred years ago, a religious revival as welcome as it was unexpected, stirred church and community in the little town of Yarmouth in this state.[2] It was like the first faint flush in the eastern sky heralding the coming day; and like the morning light it spread, noiselessly but surely. Not only New England but the Middle States and what was then the West, felt the spirit of the revival and responded to its renewing life.[3] It infused fresh vigor into the churches, it changed the face of society, it developed new methods of Christian effort and broadened the field of religious activity, and by quickening everywhere the evangelical spirit, it hastened or completed the schism which resulted in the formal establishment of the Unitarian sect. It was more than a re-occupation of ground that had been partially lost during

[1] In his *Historical Address*, at the Seventy-fifth Anniversary of the Seminary, delivered at Bangor, Tuesday, May 14, 1895.

[2] In 1791, at what is now North Yarmouth.

[3] Dr. Edward D. Griffin, one of the most active promoters of the revivals, then pastor in New Hartford, Conn., says: "I could stand in my door . . . and number fifty or sixty contiguous congregations laid down in one field of divine wonders, and as many more in different parts of New England." Quoted in Professor Williston Walker's *Congregationalists*, in the Am. Ch. Hist. Series, Vol. III, p. 320.

the years of religious apathy. A permanent advance on the part of the church was made, and marked by institutions filled with the new spirit of effort and consecration, — institutions that have proved themselves equally effective and beneficent. The Sunday-school, destined to be so beautiful and efficient an adjunct of the church, was introduced into New England; Home Missionary Societies were organized in many of the states; the American Board was established to carry the gospel to the ends of the earth; and what is specially pertinent to our present subject of thought, a new system of theological education was inaugurated.

"Before that time the young men in preparation for the ministry had received such theological training as was incidental to college courses which had been originally framed for the purpose mainly of educating young men for the pulpit, but which had been gradually and necessarily growing away from that purpose.[4] This college discipline, it is true, had been supplemented by private theological study with or without direction, and, in the case of the more favored, by instruction and residence in the homes of active and eminent divines.[5] But the defection of Harvard College,[6] and of many clergymen and churches, from the cherished New England faith,[7]— the increasing call for ministers to supply the churches that had sprung up in consequence of the profound and widespread revivals, — and the reasonable demand for a more generous and complete training in Biblical knowledge, in systematic theology, and in the history of the Church, than was possible under the existing conditions, — seemed to compel the Congregationalists, always solicitous for an educated clergy, to provide new and more adequate agencies for ministerial training. The same great religious movement, therefore, which revived and multiplied the churches, instituted the Sunday-school, and organized missionary societies, established also the theological school.

"One step further is necessary, however, to exhibit the distinctive spirit and purpose which laid the foundations of Bangor Seminary. The move-

Founding of Andover

ment of which I have been speaking had two related, but distinct, phases, a theological and an evangelistic, and these two phases found a kind of outward expression in the two

[4] As young men sought the education afforded for other ends than as a preparation for the ministry, and the courses were modified to suit their ends, chairs especially designed to instruct in theology were established, the Hollis Professorship of Divinity at Harvard in 1721, and a Professorship at Yale in 1755.

[5] About a hundred men were thus trained at the home of Dr. Nathanael Emmons, pastor in Franklin, Mass., from 1773 to 1823. Large numbers were trained also by Joseph Bellamy, of Bethlem, Conn.; Stephen West, of Stockbridge, Mass.; John Smalley, of New Britain, Conn.; and others.

[6] After prolonged controversy in the Harvard College corporation over a successor to the Old Calvinist, Dr. David Tappan, Professor in the Hollis chair of Divinity, Rev. Henry Ware, of Hingham, Mass., a decided anti-Trinitarian, was elected in 1803.

[7] Rev. Dr. Joseph S. Clark estimated that 96 churches were lost to the Trinitarian Congregationalists in Massachusetts alone.

earliest theological schools. Strenuous and abundant was the discussion, during this period, of theological doctrine, not only between the adherents of the established faith and the promoters of the Unitarian defection, but also between different wings or parties in the Congregational church itself. Sermons, review articles, pamphlets, and books, in great number and with bristling controversial titles, revived for New England the atmospheric conditions that prevailed two centuries earlier in Old England, when John Milton and the Smectymnuans united with their antagonists and with the printers to make life at the same time anxious and picturesque for their fellow-countrymen. Out of this troubled phase of the revival movement, and in the vicinity of the controversial storm-centre, arose, in 1807, Andover Seminary, the earliest of the theological schools.[8]

"The circumstances under which it took form and entered upon its honorable career must needs have left some marks upon the institution itself. It was a theological fortress. It represented differences of doctrinal theology that had reached the point of open and organized hostility, and it bore in its creed and constitution the ineradicable evidence that it existed by virtue of a doctrinal compromise between brethren who had consented to unite in this enterprise only in order that they might wage a more effective warfare against a common enemy.[9] The mother Seminary, therefore, represents in a peculiar manner the dogmatic and controversial phase of the revival movement, and it would not be difficult, perhaps, for those who are curious in such things, to trace in the subsequent history of that honored institution an interesting extension and illustration of the law of heredity.

. . . . .

"Not less marked than the polemical phase of the revival movement was the evangelistic. If men were stirred to the discussion of doctrine, they were equally stirred to the duty of publishing the gospel; if they were eager to expose and condemn heresies, they were even more eager to save men. That, indeed, is the mark of every genuine religious awakening. The man who has felt a new baptism of the Spirit is unhappy unless he can share his happiness with others. The quickening of his own spiritual life is manifested by his efforts for the spiritual quickening of his fellow-men. Those early years of the century, accordingly, were busy with the organization and equipment of various missionary enterprises, whereby the institutions of the gospel might be planted in all destitute and desert places. Among other expressions of solicitude concerning

Of Bangor

[8] The charter of Andover Seminary was granted June 19, 1807; the first Professors were inaugurated, and the Seminary opened, September 28, 1808. See the General Catalogue of Andover Theol. Seminary, 1808–1908, p. ii.

[9] The "Original Founders," the Phillipses of Andover, were "Old Calvinists"; the "Associate Founders," William Bartlett and Moses Brown, of Newburyport, and John Norris, of Salem, were "Hopkinsians."

the supply of fitly educated ministers for the new settlements, was a petition that went up from the District of Maine to the General Court in Boston, in January, 1814, [resulting in the establishment of Bangor Seminary]."

The Society for Theological Education

Influenced by these conditions and movements, certain ministers and laymen of southwestern Maine, on July 27, 1811,[10] formed themselves at Portland into an association known as "The Society for Theological Education." The movers in the matter are said to have been the Reverends Kiah Bayley, of Newcastle, John Sawyer and Jotham Sewall.[11] The Society was one of the earliest educational societies of its kind in the United States.[12] It was incorporated under the laws of Massachusetts, February 27, 1812.[13] The field which the Society had in mind to serve was chiefly the newly settled parts of Maine and New Hampshire.[14] The object of the Society, expressed in its title, it sought to carry out at the outset chiefly by helping "to procure for pious young men a collegiate education in order that they may be prepared for the Gospel ministry." "By the fostering patronage of the Society, many young men, who doubtless would otherwise have been useful only as private Christians, were introduced into the ministry. . . . But it was presently felt that a Literary and Theological Institution, particularly adapted to the circumstances of such young men, was essential to the completion of the general plan devised." [15]

Tradition is divided as to the person to whom credit should be given for the first suggestion of such an institution for Maine. One account ascribes it to Rev. John

[10] This is the date in copies of the rules of the Society, printed but without date, in the Seminary archives. Apparently some joint action had been taken earlier in 1810; see *Mirror* for Dec. 20, 1822, p. 69.

[11] See Sprague's *Journal*, Vol. I, No. 2, p. 69.

[12] "The American Society for Educating Pious Youths for the Gospel Ministry," later to become "The American Education Society," and later still "The Congregational Education Society," was not founded till 1815. Cf. *Mirror* for Feb. 27, 1824, p. 128.

[13] See the printed rules referred to in Note 10 above.

[14] Dr. Enoch Pond, *An Historical Address, delivered at the Semi-centennial of the Seminary*, 1870. Hereafter referred to as Pond, *Address*.

[15] *Survey*, p. 3.

Sawyer,[16] familiarly known as "Father" Sawyer, then working as an itinerating evangelist in the State, with his home at Bangor. Another account ascribes the suggestion to Mrs. Kiah Bayley, wife of the pastor of the Congregational church in Newcastle, Maine, the idea being laid before her husband and "Father" Sawyer on the occasion of a visit of the latter to the Bayleys' home.[17]

Suggestion of a Seminary for Maine

"To establish such a Seminary was a measure encompassed with difficulties; and those most deeply impressed with its importance, approached it with trembling. They saw that the efforts of all who had the control of the then existing Theological Institutions in the land[18] were directed to elevate the course of study preparatory to the ministry; to establish one adapted to the case under consideration, therefore, would present an appearance of opposing what they most heartily approved."[19] That is, the men who were moving for the establishment of a Theological Seminary in Maine were heartily in sympathy with the general movement for a higher and better education of men preparing for the ministry, but, in view of the conditions existing in the territory immediately under their care, felt that none of the others met their peculiar need. The matter was given much consideration on the part of those interested and led to a wide correspondence with men in both this country and England. It was finally decided to establish an institution of the type of the Dissenting colleges

[16] "T" in *Mirror* for Feb. 20, 1851. "Father" Sawyer had been pastor of the First Church, Boothbay, from 1798 till 1805, when he entered upon his itinerating work.

The Rev. Arthur Warren Smith, now of Winchester, Mass., formerly pastor of the Baptist church in Sedgwick, Me., is of the opinion that not only the first suggestion, but also the partial realization, of such an institution for Maine should be credited to Rev. Daniel Merrill, pastor of the Congregational church in Sedgwick, as early as 1802. He was instrumental in forming a "Society for Promoting Theological Education" at or just before that date, which seems to have done something in the way of educating young men, and to which many of those who later espoused the Seminary at Bangor contributed. Mr. Merrill became a Baptist in 1804, carrying the larger part of his church with him. This change practically caused the work of his Society to cease. Mr. Merrill was very active in the steps which later led to the formation of what is now Colby College, at Waterville, Maine.

[17] G. B. Thatcher, in a letter to the *Mirror* of Jan. 13, 1852; cf. statement of Rev. Jotham Sewall, D.D., of Chicago, in the *Mirror* of Aug. 2, 1870; Sprague's *Journal*, Vol. I, No. 2, p. 68; D. I. Cushman's *Hist. of Newcastle*, pp. 282ff.

[18] Of these there were three: New Brunswick, N. J., established in 1784, Andover in 1808, and Princeton in 1812, all admitting only college graduates.

[19] *Survey*, 1830, pp. 3f.

in England, that is, with a classical course of two years, followed by a theological course of two years. Among the English institutions, the school chosen for a model was probably Hoxton Academy, which became Highbury College in 1851.[20]

Movement for a Charter

The Society in Portland appointed a committee of four of its members, viz., Rev. Mighill Blood, of Buckstown, now Bucksport,[21] the Honorable Ammi R. Mitchell, of North Yarmouth, the Honorable Samuel Redington, of Vassalboro, and Samuel E. Dutton, of Bangor, and gave them instructions to establish the proposed Seminary as speedily as possible. The first step was to secure a Charter. Long after, it was related that "Rev. Kiah Bayley, of Newcastle, got himself elected to the Great and General Court of Massachusetts from his town, to secure the Charter, and succeeded mainly because the other members of the Court wished to please the good old man."[22] The petition to the Court presented by the committee, presumably by the hand of Mr. Bayley, was as follows:[23]

"To the Honourable the Senate and House of Representatives in General Court assembled, January, 1814.

Humbly Report,

Petition to the Legislature

"The subscribers, a committee appointed by a Board of Trustees of the 'Society for Theological Education in the District of Maine': That some time since said Society was incorporated for the purpose of raising a fund to assist well-disposed young men in obtaining an education for the Gospel Ministry, and that many embarrassments and inconveniences occur in practice to said Trustees, from being unable to dispose of their funds to profitable advantage in carrying the object of said corporation into effect; that in the

[20] Dr. T. G. Crippen, Librarian at Memorial Hall, London, in a private letter dated Feb. 24, 1916, says that a Dissenting Academy was founded in 1778 at Mile-End, London; was removed to Hoxton in 1795; to Highbury, in 1825; was amalgamated with Homerton and Coward's Academies in 1850; and the three are now represented by New College, at Hampstead. Cf. *Mirror* for Aug. 22, 1828, p. 8, and for Feb. 20, 1851, p. 122.

[21] The name was changed in 1817.

[22] Rev. George E. Adams, D.D., of Brunswick, at the Semi-centennial of the Seminary, 1870.

[23] Copied from the records in the State Department of Massachusetts by J. F. Pratt, M.D., of Chelsea, Mass., and printed in the Minutes of the General Conference of the Congregational Churches in Maine, 1883, p. 147.

opinion of said Trustees it is important that a school for the promotion of Theological Education should be established to receive the support of said Society, and others for the purpose aforesaid; that there is no adequate provision in said Incorporation Act for such a school. Therefore your Petitioners, in behalf of said Trustees, humbly request your Honours to incorporate Rev. John Sawyer, Rev. Kiah Bayley, Rev. Eliphalet Gillet, Rev. Wm. Jenks, Rev. Mighill Blood, Rev. Asa Lyman, Rev. David Thurston, Rev. Harvey Loomis, Hon. Ammi R. Mitchell, and Samuel E. Dutton, Esq.,[24] with such others as may hereafter be associated with them, into a Corporation and Board of Trustees of a school to be established within the present limits of the county of Hancock, for the purpose of promoting Religion and Morality, in the education of pious young men and others, by the name of 'The Maine Charitable School,' or by such other name as your Honours may please to give them, with all the powers and privileges usually given to, exercised and enjoyed by other institutions of the like nature and purpose, and as in duty bound will ever pray.

(Signed)

Mighill Blood,
Ammi R. Mitchell,
Samuel Redington,
Sam. E. Dutton."

The Charter Granted

The request of the petitioners was granted and a Charter was given by the Legislature, Feb. 25, 1814. The text of the Charter follows:

"CHARTER OF MAINE CHARITY SCHOOL
COMMONWEALTH OF MASSACHUSETTS

IN THE YEAR OF OUR LORD ONE THOUSAND EIGHT HUNDRED AND FOURTEEN

"AN ACT to incorporate *The Maine Charity School*, in the County of Hancock.[25]

"Sect. 1st. Be it enacted by the Senate and House of Representatives in General Court assembled and by the authority of the same, — That there be, and hereby is, established in the County of Hancock a Literary Seminary, by the name of the Maine Charity School, for the purpose of promoting religion and morality, and for the education of youth in such languages, and in such of the liberal Arts and Sciences, as the Trustees

[24] These men were named by the Society for Theological Education in 1812, according to Daniel Pike, Treasurer of the Board of Trustees of the Seminary in 1822. See *Mirror* for Dec. 20, 1822, p. 69; and a statement issued by the Seminary Trustees in 1821 for the securing of funds, a copy of which is in the archives.

[25] As noted above, Penobscot county was not set off from Hancock county till Feb. 15, 1816.

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thereof shall from time to time judge the most useful and expedient, for the purposes of said Seminary, and as they may accordingly order and direct.

" Sect. 2d. Be it further enacted, That the number of the said Trustees shall never be more than Fifteen, nor less than nine, seven of whom shall be a quorum for doing business; and the said Trustees, who are by this Act, with their Associates and Successors, created a corporation and body politic, shall be, and hereby are, declared to have perpetual succession, with all the powers and privileges actually given to, and exercised and enjoyed by other Institutions of the like nature and purpose. — And the said Corporation shall have and use a common seal,[26] subject to alteration and change when they see cause; and all deeds or other Instruments given by said Trustees shall be sealed with said Seal, and when signed, Sealed, executed, acknowledged and delivered by the Treasurer of said Corporation, shall be binding on the said Corporation and shall be good and valid in Law.

" Sect. 3. Be it further enacted, That the said Trustees shall have power to elect by ballot a President, Vice-President, Secretary and Treasurer, and to appoint such other Officers and Instructors in said Seminary, as they may from time to time judge necessary; to fix the tenure of their respective Offices, and to define their several powers and duties, to vacate the place of any Trustee, Officer, or Instructor, when in their opinion by reason of age, misconduct or other cause, he has become incapable of discharging the duties of his office; to fill all vacancies which may so happen, to fix the times and places for holding the meetings of said Corporation and the mode of notifying the members, and to prescribe and establish such reasonable ordinances, statutes and bye-Laws, as will best promote and cultivate a temper of subordination and a just and mild government in said Seminary, and to annex reasonable penalties for neglect of duty or a breach of the laws: Provided however, that such ordinances, statutes and bye-Laws, shall never be repugnant to the Constitution and laws of this Commonwealth, and said Trustees shall be the Visitors, Overseers and Governors of said Seminary, but no one shall ever be a Trustee or hold any office in said Seminary, who is not a native born Citizen.

" Sect. 4th. Be it further enacted, That said Trustees in behalf of said Seminary may receive and hold in fee simple or otherwise, by gift, grant, demise, devise, bequest or otherwise, any Lands or other estate, real or personal, Provided the annual income thereof shall not exceed the sum of

[26] The Trustees, at their annual meeting of Aug. 4, 1820, after removal to Bangor, passed the following vote: " That the seal now in the possession of the Treasurer, engraved so as to imprint the words, MAINE CHARITY SCHOOL (in the form written in the margin) [i.e., a simple circle], be hereby adopted as the seal of this corporation." When the additional title of Bangor Theological Seminary was legally acquired in 1887 this title was substituted in the Seminary seal for the words, Maine Charity School.

Fifteen thousand dollars:[27] and the said Trustees may sell, demise, grant or otherwise dispose of the same, and apply the proceeds, rents and profits thereof in such way as they may judge will be most conducive to the general interest of said Seminary and the promotion of Piety and Literature, — and said corporation are hereby made capable in law to sue and be sued in all actions, real and personal or mixed, and to prosecute and defend the same to final judgment and execution, by the name of 'The Maine Charity School.' And said Trustees may at any time appoint an Agent to prosecute or defend such suit.

"Sect. 5. Be it further enacted, That Rev'd John Sawyer, Kiah Bayley, Eliphalet Gillet, William Jenks, Mighill Blood, Asa Lyman, David Thurston, Harvey Loomis, Hon'ble Ammi R. Mitchell, and Samuel E. Dutton, Esquire,[28] be, and they hereby are appointed and constituted the first Board of Trustees for said Seminary, by the name of 'The Trustees of the Maine Charity School.'

"Sect. 6. Be it further enacted, That Samuel E. Dutton, Esquire, is hereby authorized to appoint the time and place for holding the first meeting of said Trustees under this Act, by giving written notice thereof to each and every one of said Trustees.

"In the House of Representatives, February 24th, 1814. This bill having had three several readings passed to be enacted.

TIMOTHY BIGELOW, *Speaker.*

"In Senate, February 24th, 1814. This bill having had two several readings, passed to be enacted.

JOHN PHILLIPS, *President.*

February 25th, 1814.
Approved

CALEB STRONG." [29]

Charter Confirmed, 1831

A full decade after the separation of the District of Maine from the Commonwealth of Massachusetts, the Maine Legislature passed the following act, which confirmed the rights of the Trustees of the Maine Charity School, in common with all other such incorporated bodies:

[27] This amount was increased, in 1890, by amendment of the Charter, to fifty thousand; see Trustees' Records, June 2, 1891. Hereafter these Trustees' Records will be cited as T. R.

[28] These ten names are the same, and in the same order, as in the petition sent to the Legislature.

[29] The wording of the Charter here given is that of the attested copy sent by Alden Bradford, Secretary of the Commonwealth of Mass., being substantially the same as the copy in the first record-book of the Trustees as entered by the first Secretary of the Board, Rev. Kiah Bayley. See original files, No. 1, and *Survey* of 1830, pp. 4 and 5.

"PUBLIC ACTS, CHAPTER CCCCXCII

"An Act to modify the terms and conditions of the Act for Separation.

"Sect. 1. *Be it enacted by the Senate and House of Representatives, in Legislature assembled*, That the terms and conditions, mentioned in the Act of the Commonwealth of Massachusetts, passed on the nineteenth day of June, in the year of our Lord one thousand eight hundred and nineteen, entitled 'An Act relating to the separation of the District of Maine from Massachusetts proper, and forming the same into a separate and independent State,' be, and they are hereby, so far modified, or annulled, that the Trustees of any Ministerial or School Fund, incorporated by the Legislature of Massachusetts, in any town within this State, shall have, hold and enjoy their powers and privileges, subject to be altered, restrained, extended or annulled by the Legislature of Maine, with the consent of such Trustees and of the town for whose benefit such fund was established.

"Sect. 2. *Be it further enacted*, That the terms and conditions of the Act aforesaid, be, and they are hereby, so far modified or annulled, that the Legislature of the State of Maine, shall have the power to direct the income of any fund arising from the proceeds of the sale of land, required to be reserved for the benefit of the Ministry, to be applied for the benefit of primary schools, in the town, in which such land is situate, where the fee in such land has not already become vested in some particular Parish within such town, or in some individual. And this Act shall take effect and be in force, *Provided*, the Legislature of the Commonwealth of Massachusetts shall give its consent thereto.

"(Approved by the Governor, February 19, 1831.)"

The Trustees

The Trustees named in the charter were resident in widely distant towns in the southern part of the State. Besides those whose residences were named above, Rev. John Sawyer was then living in Bangor; Rev. Eliphalet Gillet was pastor at Hallowell; Rev. William Jenks, at Bath; Rev. Asa Lyman, at Windham; Rev. David Thurston, at Winthrop; and Rev. Harvey Loomis, at Bangor.

Name

The name given the Seminary by the Charter, viz., "The Maine Charity School," though substantially that asked for by the petitioners, to all appearance did not commend itself, and soon fell out of use, even in official publications. The earliest extant official publication

but one, that of 1823, uses the name "Theological Seminary at Bangor." At the Trustees' meeting in Bangor so early as Dec. 27, 1821, it was voted to "petition the Legislature of Maine at their next session for an act of incorporation to constitute them a board of Trustees of an Institution to be named the Bangor Theological Seminary with nearly the same powers and privileges they now possess as Trustees of Maine Charity School." There is no evidence that the vote was carried out, or, if carried out, why the petition was denied. But no extant catalogue, annual or general, uses on its title page the legal name of the Institution. The annual catalogue for 1887–88, p. 19, in a note as to bequests, says that either the name, "Maine Charity School," or "Bangor Theological Seminary," is "the legally chartered title of this institution." The latter designation was legally acquired by act of the Legislature of the State of Maine in 1887.

General Character of the Institution

It is most noteworthy that the word "theological" nowhere appears in the Charter. The chief purpose of the institution, to fit students for the ministry, is nowhere hinted at, unless implied in the word "charity" of the title. The school is most explicitly characterized in the body of the Charter, in the first section, as a "Literary Seminary." So far as this fundamental instrument goes, had the Trustees been so minded, they could have laid the foundations of a college, or even a university, as well as of a school in which to train ministers. That the Trustees were well aware of the breadth of the charter is made clear by them when, a few years later,[30] there was danger that this Seminary should cease to exist in favor of another and thus the Charter be lost. In an appeal to the public they remark:

"Let any man, acquainted with the subject of charters, look at this [one], and then say, whether it would be wise in us to surrender it. It

[30] *Survey* of 1830, p. 13; cf. also a communication from "Cumberland" in the *Mirror* for Apr. 15, 1830, p. 142.

secures to us all the privileges and immunities which can be desired — and *it is free from legislative embarrassments;* a circumstance of unspeakable moment, in these days of asperity and opposition to the truth. Ask the legislature of Maine, or of Massachusetts, at the present time, for an Instrument like the one before us, and what would be their reply? The religious institutions of the present day are looked upon with a jealous eye. In some of the States they are unable to obtain charters of any description. In others, they are obtained only with extreme difficulty, and, after all, are so entangled with legislative interference and restrictions, as to be little better than useless."

Trustees Sole Governing Body

In addition to the breadth of the privileges accorded the Trustees by the instrument, it is worth while to note that absolute power was vested in the hands of the Board of Trustees alone, subject only to the constitution and laws of the Commonwealth. Over this Board, or alongside it, with superior or concurrent jurisdiction, were to be no "Visitors," nor "Overseers," nor "Governors," as in the case of Bowdoin College and Andover Theological Seminary; a fact for which, in view of the history of Bowdoin College, and more especially of Andover Seminary at critical junctures, there is cause for profound gratitude. In the case of Bangor Seminary there has never been a clash over doctrinal matters, followed by long-drawn and hotly contested legal battles, because of division of authorities expressly established to watch each other for doctrinal divergence from current or established standards of belief. [31]

Seminary Independent of the Portland Society

It is further to be noted that "by this act of incorporation the Trustees of the Maine Charity School were constituted a body entirely independent of the Society for Theological Education; yet the Society pledged its patronage to the Seminary to be established; and from that source it received for some years no inconsiderable part of its support." [32]

[31] The freedom from legislative interference is a point especially dwelt on by "Cumberland" in the article above noted.

[32] *Survey* of 1830, p. 5. Copies of the Rules of the Society of an early date, but of course not the earliest, make provision for contribution to the School.

In spite of the provision of section three of the Charter, that "no one shall ever be a Trustee, or hold any office in said Seminary, who is not a native born Citizen," both Trustees and Instructors (not to go beyond these two sets of officers), not native born, have served the Institution. Dr. George A. Gordon, Trustee from 1890 to 1901, was born in Scotland; Egerton R. Burpee, Trustee from 1895 to 1904, was born in New Brunswick, as was also George H. Eaton, Trustee from 1896 to 1913. Dr. William M. Barbour, Professor of Systematic Theology from 1873 to 1877, was born in Scotland; Rev. George W. Gilmore, Professor in the English Biblical Course, from 1893 to 1897, was born in England, as was also Dr. John J. Martin, Professor of Systematic Theology from 1913 onward.

Ineligibility to Office of Aliens

First Meeting of Trustees Called

In pursuance of the legislative authorization, Samuel E. Dutton, Esquire, issued the following call for the first meeting of the Board of Trustees:

"Commonwealth of Massachusetts. Hancock County, Bangor, March 29th, 1814.

"'An Act to incorporate the Maine Charity School in the County of Hancock' having been passed by the Government of this Commonwealth whereby 'Rev'd John Sawyer, Kiah Bayley, Eliphalet Gillet, William Jenks, Mighill Blood, Asa Lyman, David Thurston, Harvey Loomis, Hon'l Ammi R. Mitchell, and Samuel E. Dutton, Esquire,' are constituted the first Board of Trustees of said School: And the subscriber being thereby authorized to appoint the time and place for holding the first meeting of said Trustees under said Act; Said Trustees are hereby notified to meet at the Dwelling House of Major Samuel Moor,[33] in Montville,[34] in the County of Hancock on the first Thursday of May next, at ten of the clock in the forenoon, to act on the following articles, viz.,

"1. To choose a President, Vice-President, Treasurer and Secretary; together with such other officers as said Trustees may judge necessary.

"2. To make and ordain such Bye-Laws and ordinances as to them may seem meet.

[33] As to the identity of Major Moor, see Sprague's *Journal*, Vol. I, No. 2, p. 70.

[34] Montville lies sixteen miles due west of Belfast, and is now in Waldo county. It was probably chosen as the place of meeting as being about equidistant from Garland, Bangor and Buckstown (Bucksport) on the east and north, and Windham, North Yarmouth and Bath, on the south and west, in which places the Trustees resided.

"3. To fill such vacancies as may then exist at such Board.

"4. To fix on times and places for holding future meetings of said Trustees.

"5. To determine on the mode of notifying said Trustees to attend said meetings.

"6. To transact any other business which the interests of said Corporation may require.

Sam. E. Dutton." [35]

At Montville

On May 5, 1814, being the first Thursday of May of that year, there met at the house of Major Samuel Moor, in Montville, all of the Trustees except Rev. Asa Lyman, Rev. William Jenks, and the Hon. Ammi R. Mitchell. Rev. Kiah Bayley was chosen temporary moderator and Samuel E. Dutton, Esquire, temporary clerk. Three new members of the Board of Trustees were elected, Rev. Jonathan Fisher, of Bluehill, Rev. Daniel Lovejoy, of Fairfax (now Albion), and Rev. Edward Payson, of Portland. The Board having thus been increased to thirteen in number, the election of permanent officers was taken up. The election resulted in the choice of Rev. Edward Payson for President, Rev. Eliphalet Gillet for Vice-president, Rev. Kiah Bayley for Secretary, and Samuel E. Dutton, Esquire, for Treasurer.[36] Though elected to the presidency of the Board, Dr. Payson never served as presiding officer at any of the meetings of the Trustees, in fact was seldom present, and remained upon the Board till 1819 only.

Question as to Location

At this first meeting committees were appointed to draft a set of By-laws, to solicit donations, and to apply to the Legislature for a grant of land. The most important committee was that on location, consisting of Samuel E. Dutton and the Rev. Messrs. Blood, Bayley, Sawyer and Loomis, all except Mr. Bayley resident in Hancock county, and all except Messrs. Bayley and Blood

[35] See original files, No. 2.

[36] Mr. Dutton resigned the treasurership in 1817, and his place was taken by Captain Eliashib Adams, of Bangor. Cf. Sprague's *Journal*, Vol. I, No. 2, p. 71.

resident in Bangor. The committee was instructed "to collect information in relation to the location of the Maine Charity School, and to report at the next meeting of the Board."[37] Search for a location was made in different directions, and by others than the committee, as would appear, since Eliashib Adams, of Bangor, later Treasurer of the Trustees, says: "I look back twenty-five years, to the time that, in company with the Rev'd Messrs. Sawyer and Blood, I took my blanket and provisions on my back, and explored a tract of land on the Piscataquis in search of a resting place for the contemplated school."[38]

Temporary Location at Hampden

The next meeting of the Trustees, set for the second Wednesday of October, 1814, in Portland, failed of convening for lack of a quorum. The important matter of location, therefore, did not come up till the second annual meeting. This was held June 29, 1815, at the home of Rev. Mighill Blood, in Buckstown (Bucksport). It was voted at that meeting to locate the School for the time being at Hampden (six miles below Bangor on the Penobscot River), where an academy had been established in 1803, provided a satisfactory arrangement could be made with the Trustees of the Academy.[39] A committee of the Trustees of the Charity School, consisting of Messrs. Sawyer, Bayley and Dutton,[40] met immediately with a committee of the Trustees of the Academy, consisting of Messrs. John Crosby,[41] Josiah Kidder and Enoch Brown. The following day, the two committees, meeting in Hampden, signed an agreement for the uniting of the two institutions, for the term of three years, upon certain conditions. The chief conditions were as follows: that the Trustees of the

[37] T. R., May 5, 1814.

[38] In a letter of resignation of the Treasurer's office, of October 20, 1832, on file. Cf. statement of E. Adams' son, Dr. George E. Adams, at the Semi-centennial of 1870, in *Mirror* for Aug. 2, 1870.

[39] See *Survey* of 1830, p. 5.

[40] The original agreement is signed by Messrs. Bayley and Sawyer only. See files, No. 7.

[41] It is said that it was through the "powerful influence of General John Crosby that it was thought best to locate in Hampden." See Sprague's *Journal*, Vol. I, No. 2, p. 71.

School should nominate, and the Trustees of the Academy confirm, all instructors employed in the Academy; that the Trustees of the Academy were to furnish the use of the building and pay two hundred dollars, beside all tuition money, toward the support of the Instructor, and the Trustees of the School should furnish the remainder of his salary; that all By-laws and regulations should be agreeable to the Trustees of the School; that either party might withdraw from the agreement at the end of the three years; that, except on further agreement, only forty-five scholars might be admitted to the Academy at one time, and that the Trustees of the School should not be allowed to place more than fifteen scholars in the Academy; that the course of studies for the theological scholars should be prescribed by the Trustees of the School; that the Trustees of the School, or a committee of the same, might visit the Academy on giving proper notice to the Trustees of the Academy; and that a committee of three from each Board of Trustees should decide upon a code of By-laws and regulations.[42] The proposed union was not carried into effect for more than a year. In the meantime changed circumstances called for some alterations in the terms of agreement. Accordingly the same persons, acting for their respective boards of Trustees, on August 29, 1816, signed a paper of amendments and explanations of the former compact. In this it was stipulated that the Trustees of the School might appoint a Professor of Theology, or any other officer in the Seminary above the grade of Preceptor; that the Trustees of the Academy, when requested by the Trustees of the School, should remove from office any Instructor; that the term of three years should be reckoned from the time the Institution went into operation; that the Trustees of the Academy were to be responsible for the repairs on the building; that the theological students might use any part of the building not otherwise used; that the number of scholars

[42] See original files, No. 7.

admitted should be governed by circumstances; and that the Trustees of the School should fix the salaries of the instructors in the Academy.[43] The agreement, thus modified, was accepted at a special meeting of the Trustees of the School, held at Bath, October 9, 1816.[44]

Lack of Funds Causes Delay in Establishment

The long delay in the establishment of the School, from the date of the granting of the Charter, in February, 1814, to the actual commencement of operations, in October, 1816, was not due wholly, or probably mostly, to uncertainty as to the proper location, but rather, as would appear, to the want of funds for the new enterprise, and to opposition to its establishment. Mr. Jehudi Ashmun, the first Instructor in the School, in a letter of April, 1818, to a friend who proposed to accept for a short time an agency for the Trustees to promote the interests and the resources of the Seminary, writes that he took the headship of the School "at a crisis which, between the want of funds and encouragement on the part of its original projectors, and the number and influence of its decided opposers in Maine and Massachusetts proper, it would not otherwise have been able to survive." [45] Despite the undue self-estimate manifest in this letter, and depreciation of the Trustees, pardonable perhaps in a young man of large ambitions, just out of college, the statement respecting opposition and funds probably hit off the truth with great accuracy. No other records for just this time are available which shed further light on the matter of opposition, but the intense opposition to the School at a later time in all probability was only a continuation of that which was met before the Institution was actually started. It must not be forgotten that Maine was still a part of Massachusetts, and largely settled

[43] See original files, No. 8.

[44] "The founders of the proposed Seminary might have located it in the western and more thickly settled part of Maine; but they determined — in military phrase — *to march to the front*, and plant it in the midst of those spiritual wastes which it was intended to build up." Pond, *Address*, 1870.

[45] Gurley's *Life of Ashmun*, 1835, p. 30.

by Massachusetts people; that Andover, the only Seminary in New England, was in the extreme northeastern part of Massachusetts, and was still in the experimental stage.

Next to a proper location for the School, the greatest responsibility resting upon the Trustees of the new Institution, therefore, was to provide funds for its support. As made clear above, this was met in part by the agreement with the Trustees of the Academy at Hampden. At the first annual meeting in Montville, a committee consisting of Messrs. Mitchell, Dutton and Sawyer was appointed "to apply to the Legislature for a grant of land for said School." Such grants had been made in the case of Bowdoin College, as well as various institutions in Massachusetts, but there is no evidence that the Seminary was successful in its efforts for similar endowment.[46]

Provision of Funds

At the same meeting, Rev. Messrs. John Sawyer and Mighill Blood were appointed "agents to solicit donations for said school." At the special meeting held in Bath, October 9, 1816, committees were "appointed in the several counties of the State to solicit aid to the funds of the School." These committees were requested to make an effort to establish Cent Societies, obtain subscriptions, contributions, donations, and legacies, by all such means as they might deem proper, and were to receive a reasonable compensation for their services. At the same meeting it was voted that each member of the Board adopt such measures to increase the funds as he might think proper.

While thus striving for an independent income for the School, assistance was offered by the Society for Theological Education, and accepted by the Trustees of the School. The Society, at a meeting held in Augusta, October 11, 1815, had passed the following vote:

Portland Society Assists

"Although it is the leading object of this Society to procure for pious young men a collegiate education, in order that they may be prepared for

[46] See *post*, p. 54.

the Gospel Ministry; yet considering the deplorable want of Christian instruction in this District, and the obligation which appears to have been involved by the votes of this Society relative to the establishment of the Maine Charity School, we agree, that as great a proportion of the property belonging to this Society as is not inconsistent with this being the leading object, shall be annually expended for the maintenance of pious young men at the said School, so long as the Instructors of said School shall maintain and teach the doctrines of grace agreeably to section first, article second, of Rules, Regulations and By-laws,[47] and no longer; Provided the Trustees of the School agree to this arrangement." Appended to this vote was the resolve " that the Trustees of the School have the right of approving, or disapproving such young men, as shall be proposed by the Society, to be educated wholly, or in part, for the ministry at the School." [48]

At the important special meeting of the Trustees of the School, held at Bath, October 9, 1816, it was voted to accept this proposal of the Society on sundry conditions, chiefly relating to the number of " pious young men " in the School under the patronage of the Society and the amount of education afforded them. The aim of the Society to furnish a collegiate education was carefully guarded, at the same time that the Trustees of the School endeavored to profit to the utmost by the funds of the Society.

Mrs. Bayley's Gift

It is very interesting to note that the earliest, or at least one of the earliest, donations that came to the Trustees was at the hands of a group of women through the wife of the Secretary, Mrs. Abigail Bayley, of Newcastle.[49]

In her memoirs, under date of 1814, Mrs. Bayley is said to have written as follows:

" On the banks of the Penobscot, it is contemplated to establish a school for young men of religious habits, to train them up for the ministry, that

[47] i.e., the doctrines of " the shorter Catechism of the Westminster Assembly of Divines, as containing, substantially, the doctrines of the Gospel "; see copies of the Rules, etc., of the Society on file.

[48] See original files, No. 12, and compare T. R.

[49] It amounted to $160. See Hist. Cat., 1901, p. 8. Cf. *Wayfarer's Notes*, in Sprague's *Journal*, Vol. I, No. 4, p. 138. Mrs. Bayley is said before her death at the age of ninety to have collected and sent to the treasury of the School nearly two thousand dollars; see Professor Sewall in Hist. Cat., p. 8.

the destitute plantations in this district may be favored with pious instructors to teach them the way of Heaven. The Lord bless the Institution, and may it be the means of delivering many souls from the dominion of sin and satan, and of leading them to the Savior.

" Blessed be God for honoring me, unworthy as I am, with giving the *first mite* to the Treasurer for its support. This was the free will offering of a number of females, in different places, whose hearts the Lord has made to feel for their fellow immortals. The Lord bless them individually with his special love. The little sum was $160. The Lord make it to increase a thousand fold. Blessed be God for making me his almoner." [50]

At the annual meeting held in Buckstown (Bucksport), June 29, 1815, it was voted to " accept the donation presented by Mrs. Abigail Bayley of Newcastle in the County of Lincoln, in the name of her female friends, on the conditions specified by her." The conditions attaching to what was termed " the Female Foundation Fund," or " the Female Charitable Foundation," were that the donations of other benevolent females were to be added to the original donation till, with interest, the principal should amount to a thousand dollars; [51] that only the interest should thereafter be expended " in educating pious young men "; and that " no person should receive any assistance from the fund, unless he exhibit good evidence of real piety." [52] The Trustees in accepting the fund further voted " That we do highly approve of the exertions of those benevolent ladies, who have laid the foundation of a fund to aid in educating pious young men. We indulge the hope, that others will imitate their example. And we invite the attention of all, who regard the best interests of society, morality and religion to the following address." This address was printed by the Trustees and widely

[50] Quoted in Conf. Mins., 1863, p. 56; cf. Cushman's *History of Ancient Sheepscot and Newcastle*, pp. 282ff.; and *Mirror* for Feb. 14, 1885, p. 4.

[51] By November 27, 1817, one thousand dollars would seem to have been pledged, since Captain Eliashib Adams, of Bangor, just elected Treasurer, was ordered to collect the sums due on the Fund, in order that the Trustees might be enabled to draw upon it in conformity with the intention of the donors. A statement of the Fund, dated Aug. 26, 1818, shows over $1,200 on hand.

[52] See original files, No. 6, the paper being in Rev. Kiah Bayley's hand and signed by his wife.

circulated.[53] The hope of the Trustees that the example of the ladies of Newcastle would be imitated was splendidly fulfilled in after years by other groups of women of the State, as the sequel will show.

Instructors Selected

One more action was taken at this memorable special meeting of the Trustees, held at Bath, October 9, 1816, the election of Instructors for the School. Rev. Joshua Bates, of Dedham, Mass., was unanimously elected Professor of Theology. Clearly conscious that the position they offered was not very attractive,[54] the Trustees provided for the emergency of a declination by the election of an alternate, Rev. Abijah Wines, of Newport, N. H.; and in case of his declination also, of still a second alternate, the Rev. John Smith, of New Salem, N. H. Committees of the board were appointed to communicate with the men in the order named. Mr. Bates declined service. Mr. Wines accepted, but because of poor health did not begin work till the following year and then only on renewed invitation. At the same meeting the Trustees voted their approval of the action of their committee, consisting of the Rev. Messrs. Bayley, Blood and David Thurston, appointed at the annual meeting of June 29, 1815, in engaging Mr. Jehudi Ashmun, of Champlain, N. Y., as Preceptor in the School. He was accordingly appointed at a salary of five hundred dollars a year.[55]

[53] For a copy of the address see original files, No. 4. It was probably the first printed appeal for funds issued by the Trustees.

[54] See Gurley's *Life of Ashmun*, p. 30, where Mr. Ashmun is quoted as follows: "It [the School] had no Professor of Divinity — its want of funds prevented any suitable candidate from hazarding a connection with the Seminary."

[55] The office of Preceptor had been offered the previous year to Rev. David Thurston, of Winthrop, plainly by the other two members of the committee, but was declined in a letter dated Oct. 13, 1815. See original files, No. 9.

Chapter III

THE SOJOURN AT HAMPDEN

The School was thus temporarily located at Hampden in connection with the Academy. The Professor of Theology had been elected, but was not yet able to begin his work. The only Instructor was Mr. Jehudi Ashmun. He opened the School some time in October, 1816, the day is unknown, but necessarily must have been later than October 9.[1] Mr. Ashmun was a native of Champlain, N. Y. He had attended Middlebury College from 1813 to 1815, but was graduated from the University of Vermont in 1816, just prior to assuming his work at Hampden. He was a man of more than common intellectual ability, and was one of the speakers at the time of his graduation. He was of a profoundly religious nature, and it was his deeply cherished purpose to become a missionary to the heathen. An unhappy break in a romantic attachment made during his closing year at college left him open to engage temporarily in some line of work in this country. "In entering upon the discharge of his duties as Principal of this School, Mr. Ashmun was far from abandoning his long cherished purpose of devoting himself to the cause of Foreign Missions."[2] In a letter addressed in April, 1818, to a friend[3] who was proposing to act as financial agent for the School, he writes: "I ought to have no motive for tarrying [in America], connected as I am with the Seminary, but to glorify the God of Missions, by assisting in

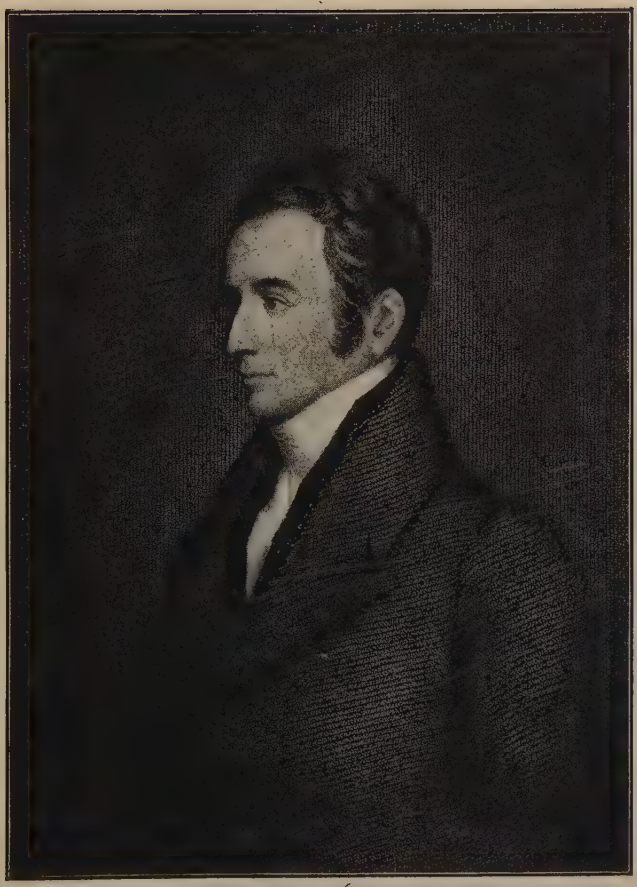
School Opened October, 1816

Mr. Jehudi Ashmun Preceptor

[1] Among the early papers of the Seminary is Mr. Ashmun's bill for his first year's services, dated October 25, 1817, and covering "1 year and 2 weeks." This would make the date of his beginning service "as Preceptor of Academy" October 11, 1816.

[2] Gurley's *Life of J. Ashmun*, 1835, p. 29.

[3] Probably Mr. Constant Southworth; see T. R. under date of Aug. 26, 1818, and *Survey* p. 7.



MR. JEHUDI ASHMUN, A.M.
Professor of Sacred Literature, 1817-1819

the establishment of the Institution, expecting to quit it the month it can dispense with my services, and shall have acquired strength and *cohesion of parts* enough to bear a transfer safely to other hands." [4]

" When Mr. Ashmun took charge of the School in October, 1816, there were but six students, dependent upon him alone for instruction. The village of Hampden had no settled minister and no organized church. He saw that everything was to be done for the Seminary, and much for the religious interests of the community in which it was founded. Though he had but just completed his studies at College, and had never enjoyed the usual advantages of a theological education, yet the doctrines of religion had long been subjects of his habitual reflection, and his course of reading such as to render him familiar with the methods of illustrating them, and the arguments mainly relied on for their defense. He believed that a license to preach the gospel would give him a more powerful and extended influence, and therefore sought and obtained one in November or December of this year.

Religious Conditions in Hampden and Vicinity

" Though feeble in health, his exertions both as an instructor of youth, and as a preacher, during the winter and spring of 1816–17, were earnest and uninterrupted, and remarkably blessed of God. . . .

" In a masterly essay, found among his papers, designed to show the influence of the Seminary rising under his care, he observes: ' The Holy Ghost, in less than six months after the establishment of it, converted the desert spot upon which it had been seated, into a spiritual Eden; and in less than a year, from the stones of the wilderness, reared up a living Church of more than thirty members,[5] into which the members of the School were immediately incorporated.'

[4] Gurley's *Life*, as above.
[5] The Congregational Church of Hampden, organized March 5, 1817.

Mr. Ashmun's Labors

"It was obvious to Mr. Ashmun that efficient measures must be adopted to place the Maine Charity School upon a broad and durable foundation, or it must utterly fail to supply a number of ministers adequate to the demands of the large and rapidly increasing population by which it was surrounded. He saw the necessity of elevating it at once to the rank of a Theological Institution, endowed with Professorships for its various departments. While, therefore, he preached frequently;[6] attended, weekly, numerous religious meetings, and instructed the students under his direction, in every branch of their literary, scientific and theological studies, the energy of his thoughts was principally directed to the great object of so exhibiting to the public the importance of the Seminary, and so recommending it to their regard, as to secure for it general and liberal patronage. He presented to the Trustees such a view of the immense benefits to be expected from it, as inflamed their zeal and elevated their hopes. . . .

"Through his efforts mainly, it is believed, the Trustees of the Maine Charity School were enabled in November, 1817, to appoint a Professor of Theology, a Professor of Classical Literature, and a Tutor to superintend the Academical studies in the Institution; to state to the public that they were ready to provide for an additional number of students; . . . and that it was their intention to render its advantages equal to those of the best English Seminaries. They published an exposition (probably from the pen of Ashmun),[7] comprising a brief history of the origin and progress of the Seminary; a view of its design, plan of government, course of studies; enumerating the advantages expected from it, and concluding with an impressive appeal to the whole

[6] One of the Trustees addressed him in a letter dated March 10, 1817, as follows: "You have preached 25 times in two months; that is 15 times more than you ought to have preached. . . . If you will persist in preaching at such a rate, your race will be short. You ought to begin as you can hold out. Preach only when duty calls, and attend more to a regular course of studies."

[7] No copy of this is known to be extant.

Christian community, urging them to sustain it, as involving interests of universal concern." [8]

These quotations, though presenting the affairs of the School from the standpoint of the head rather than of the School itself, are the more extended because there are very few other sources of information for the period of the sojourn at Hampden, and because there is little doubt that Ashmun was a prime force in actually getting the Seminary into working order and bringing it to public notice.

Coming of Professor Wines

In the fuller organization of the School, referred to above by Mr. Ashmun's biographer, however, the Trustees were merely carrying out their original plan. At the meeting of the Trustees, held at Hampden, November 26, 1817, it was voted, "since some time had elapsed since the Rev. Abijah Wines was invited to accept of the Theological Professorship, and as it was his desire to know the present wishes of the Board, to renew the invitation to him." [9] He was nominally to have a salary of eight hundred dollars *per* year, but for the present year only five hundred dollars was appropriated. He was to teach Theology, Logic, Ecclesiastical History, Moral Philosophy and Metaphysics. The engagement was for two years, but, on account of Mr. Wines' health, conditional.[10] At the same meeting Mr. Ashmun was elected Professor of Classical Literature, at a salary of seven hundred dollars. The Professors were to take rank according to their college standing. The acceptance by the two of their respective Professorships was communicated to the Board the following day at an adjourned meeting of this body. Mr. Wines, as well as Mr. Ashmun, was in Hampden at the time, he having come to the Penobscot country on a visit, probably with the express purpose of

[8] Gurley's *Life*, pp. 31ff.

[9] Mr. Ashmun writes in April, 1818: "I took my ground and assured the Trustees and public that I would not abandon my post, till I saw the School established. . . . Professor W. offered at the same time to share his part of the hazard, on condition that I renewed my engagement to persist in my connection until the condition of the Seminary should authorize my resignation." Gurley's *Life of Ashmun*, p. 30.

[10] See files, No. 13.

seeking a renewal of the former offer. The two men were formally inaugurated August 25, 1818, in connection with the anniversary of that year.[11] Besides these two men whose services were intended primarily for theological students, Mr. Ebenezer Cheever, a native of Reading, Vt., born in 1791, and a graduate of Bowdoin College in 1817, was employed as Preceptor of the Academy during the academic year, 1817–18.[12] The Preceptor for the next and last year at Hampden was a Mr. Pratt, of whom nothing more is known.

Condition of the School

Our information respecting the School and its life while at Hampden is meagre. The Academy building was perhaps erected in 1816 to accommodate the combined schools.[13] However this may have been, the building was left in an unfinished condition so late as August, 1818, so that 'the lower story, devoted to the uses of the School, could not be heated, and was of little service during a large part of the year.'[14] The following year conditions would seem to have been no better, since a "Term Journal,"[15] kept by the Professors for a part of this year, under date of March 22 has this entry:

Academy Building

"Agreed to hold the recitations of the Seminary, *for the present*, in the room now occupied by the Prec'r of Academy, in the morning and evening; and in the chapel at noon; Prof. W. [ines] holding two rec'ns daily at his own house."[16]

In Mr. Ashmun's report for 1818, quoted above, he refers to the boarding facilities as follows:

Boarding

"An effort to establish, on a proper foundation, a common Boarding-place for the students was made by one of the Tutors, early in the season, on his own

[11] T. R. for Aug. 26, 1818.
[12] After his service at Hampden, Mr. Cheever entered the ministry, and held pastorates in New Hampshire, New York, New Jersey and Michigan. From 1862 to 1866 he resided, without charge, at Ypsilanti, Mich., where he died Dec. 31, 1866. See Gen. Cat. of Bowdoin College, class of 1817.
[13] *Wayfarers' Notes* in Sprague's *Journal*, Vol. I, No. 2, p. 71.
[14] See Mr. Ashmun's Report to the Trustees, 1818, in the archives.
[15] See files.
[16] Cf. Pond, *Address*, p. 5.

ALUMNI HALL, WESTBROOK SEMINARY
Modeled after the Older Academy Building, Hampden

responsibility. The inconveniences experienced for want of such an establishment are daily, and increasingly felt, by Instructors and students. It was judged best to relinquish the design early in July; and the students are now dispersed throughout the village in private families." [17] In the "Term Journal" a list of the students present in the spring of 1819 is given with their respective lodging places in the village. The price of board in most cases is given as twelve shillings sixpence, or about $2.10 per week.[18] At the close of his statement of an effort for a common boarding-place, Mr. Ashmun solicits the immediate attention of the Board of Trustees to the matter. They, however, at their next annual meeting, held August 27, 1818, voted that it was inexpedient to have any common boarding-house provided for the students, probably because the permanency of the School was in doubt.

At the meeting of the Trustees in Bath, October 9, 1816, a committee of eight of the Trustees was appointed to be "agents to look out for pious young men for the School, to receive applications, and to place them in the School." Any three of these were authorized to recommend applicants to the Trustees of the Society for Theological Education for their patronage. The students under the patronage of this Society, if studying theology, were instructed free; if studying in the academical department were instructed free, if funds permitted; if the latter intended to finish their education at the Seminary, their instruction also was to be free. Other students, of good talents and real piety, and intending to enter into the work of the gospel ministry, were admitted on a probation of three months, and, approving themselves, were to receive instruction free so far as the funds would permit. Students of "liberal," i. e., collegiate education, studying for the ministry at the School were to be instructed free, and receive such further financial

Students

[17] Cf. Pond, *Address*, p. 5.
[18] The shilling in the Province of Maine was a Massachusetts shilling, and worth 16⅔ cents.

help as the funds would permit.[19] Though the Trustees thus made it clear that they intended to live up to the chartered title of the School, they did not intend to be imposed upon.[20]

Charitable Aid

Any student admitted upon the charitable foundation who was dismissed for neglect of duty or immoral conduct was holden to refund all that had been given him. Any student intending to enter the ministry, but diverted from that end, was to refund one half of what had been expended on him. Even those who actually entered the ministry were expected to refund without interest one quarter of what they had received, excepting tuition.

The qualifications for admission to the School, besides "good talents and real piety," were "a good knowledge of English, Latin and Greek Grammar, and of three books in Virgil and one of the Evangelists." [21]

Qualifications for Admission

Mr. Ashmun, in his report to the Trustees at their annual meeting in August, 1818, gives the following details of the workings of the School:

"Of the eighteen students under the immediate care of the Professors, there are four distinct classes. Six are members of the first class, whose second year is now terminated. Their studies during the past year consist of Virgil, Tacitus, Cicero's Orations, the Greek Testament, Geography, different Branches of the Mathematics, the different Branches of Natural Philosophy, Rhetoric and Logic. Exercises in English Composition, Speaking, Extemporaneous Discussions, and the Holy Scriptures, have been uniformly required of them. We are satisfied with their progress in their studies.

"The second class consists of three students, who have now terminated their first year. Their studies during the year have been, English Grammar, Geography, Arithmetic, Trigonometry, Mensuration, Virgil and Tacitus, Greek Grammar and Evangelists, Euclid's Elements, and the exercises already specified, which are common to all the students. Their progress has, also, been satisfactory.

"The third class have pursued their studies about equally under the

[19] Each member of the Board of Trustees was authorized to act as a committee to examine and admit applicants. Cf. T. R. for Nov. 26, 1817.
[20] For a specific case, see T. R. for Nov. 27, 1817.
[21] T. R. for Aug. 27, 1818.

Preceptor, and Professors. This class has five members, who become regular members of the School at the present Examination. With one or two exceptions, they are very well prepared for entrance, having a familiar acquaintance with the English language; with the introductory Books of Virgil; and some knowledge of the Greek language. These studies have constituted the objects of their pursuit, during the past season. The fourth class consists of three students, who commenced study in June; and will be well prepared to enter the School in August, 1819. .

"Four students, advanced in life, have been indulged with a course of study distinct from the established system, and circumstantially accommodated to their particular cases.

"They are all advanced of 28, one is nearly 37 years old; and are, severally, encumbered with the care of a family.

"They have been excused from an attendance on the study of the Languages; but have prosecuted, besides, the same studies with the first class; and three of the four have likewise attended during the season to Church History."

The text-books to be used were to be determined by a committee of the Trustees in conference with the Professors.[22]

Text-books

Edwards' "On the Affections" was ordered by the Trustees "as a classical book in Theology."[23] Mr. Ashmun, in his report for 1818, notes that "much inconvenience has been sustained for want of the means of performing some of the numerous experiments, necessary to illustrate the different Branches of Natural Philosophy.

"Equal embarrassment has been occasioned the students, by the want of a few classical Books in our Library. Fifty dollars, judiciously applied to the purchase of such books, would save the students the annual expense of half that sum. Great inconvenience arising [arises] from the want of a complete and standard system of Mathematics. The Tutors have ventured to procure for the Library, by purchase, two sets of 'Webber's Mathematics,' at $6.00 per set."

Under date of 1818, there is preserved a "Schedule of

[22] T. R. for Nov. 26, 1817, and Aug. 26, 1818.
[23] T. R. for Aug. 26, 1818. "Classical book" means text-book.

Public Exercises" at the examinations of that year. The exercises consisted of declamations by candidates for admission into the Seminary, original essays by the second class, and orations and addresses by the first class. The subjects assigned for these last are given, as follows:

Public Exercises

"1. Q[uery]. What are the advantages of a good knowledge of Church History, to the Minister of the Gospel?

"2. Q. How does the study of the Dead Languages, Maths. and Nat. Philos., respectively improve the mind preparatory to the work of the ministry?

"3. Q. How does the study of the Dead Lan., Math. and Nat. Phil. tend to affect the personal piety of the Christian student?

"4. Q. In what way do eminent spiritual endowments affect the progress of the literary and scientifical student?

"5. Q. Compare the advantages of a public and private education for the Gospel Ministry."

This last was a very timely subject, since one of the objections, as we shall see later, raised to the establishment of the Seminary was the fact that it broke away from the old and well-tried custom of education for the ministry in the house, and under the tutelage, of some eminent settled pastor.

The earliest intimation of a Library connected with the School is a vote of thanks passed by the Trustees "to Mr. Samuel T. Armstrong for the valuable present of Books made by him to the Maine Charity School." [24]

Library

The matter of support for the School was an ever-present subject of discussion for the Trustees. From time to time new schemes for obtaining money were devised. Hampden people not having had "a preached gospel," at least of the Congregational type, prior to Mr. Ashmun's work, were to be consulted to see what they would do in relation to the ministerial services of Mr. Ash-

Sources of Income

[24] T. R. for Nov. 26, 1817. See also report of Mr. Ashmun, under date of June 13, 1818, of an agency in Boston for obtaining funds, in which donations of books, new and old, to the value of $70, are noted.

mun the previous year, 1816–17, and also for the future. Other towns on the Penobscot not having preaching, or "destitute parishes," as they were termed, were to be visited with a view to openings for the Professors to preach, and a committee of the Trustees were to direct the Professors to preach at such places and for such portion of the time as the committee should judge proper.[25] Application was to be made to the missionary societies, not only of Maine, but of New Hampshire and Massachusetts, and even the Society for Propagating the Gospel, for specific sums, and also for commissions for the Professors to preach in their employ.[26] Agents were to be employed to collect money, or pledges, in Maine or westward. These were to bear specially in mind the visitation of the wealthy, with a view to the endowment of Professorships. The Professors, especially Professor Ashmun, together with Rev. Jotham Sewall, Rev. John Sawyer, and Mr. Jonathan Greenleaf, were specifically named as such agents. Professor Ashmun and a Mr. Constant Southworth received the especial thanks of the Trustees for their success in obtaining funds.[27] It was made the duty of "the Charity Students" to solicit aid from their friends, and to endeavor to induce them to join a "Maine Charity School Society," "for the purpose of contributing, soliciting, and collecting pecuniary aid for the support of the School." Notwithstanding all these exertions, the records of the Trustees make it doubtful whether the income was sufficient to pay the promised salaries in full, certainly not with promptitude.[28] Even legal steps were authorized to be taken by the Treasurer to obtain moneys pledged or otherwise due.[29]

[25] T. R. for Nov. 27, 1817; and Aug. 26, 1818.
[26] T. R. as above, and for Mar. 25, 1819.
[27] T. R. for Nov. 27, 1817, and Aug. 26, 1818. They are said to have obtained $5,000 in 1818. See *Survey*, p. 7. For Professor Ashmun's ardent advocacy of the cause of the Seminary, see Gurley's *Life*, pp. 29ff. Among the earliest papers preserved in the Seminary archives are copies of Mr. Constant's letters of recommendation and some of his subscription papers of the years 1818 and 1819; also reports by Mr. Ashmun of tours in Maine and to Boston for funds in 1817 and 1818.
[28] See T. R. for Aug. 26, 27, 1818.
[29] T. R. for Nov. 27, 1817, and for Mar. 25, 1819.

The matter of a permanent location for the Seminary began to be mooted by the Trustees as early as their annual meeting of August 26, 27, 1818, held at Hampden, when it was voted that it was expedient "to take measures to obtain a permanent establishment for this Institution," and that it was "expedient to establish the Institution in that place where the best encouragement may be obtained, other things being equal." Accordingly a committee consisting of Rev. Mighill Blood, now President of the Trustees, Samuel E. Dutton, Esquire, of Bangor, and Mr. Thomas Adams, Esquire, of Castine, was appointed "to look out for a permanent establishment for the School, to receive any proposals which may be made, take all proper measures to obtain the best terms, and the most eligible situation, and report to this Board at a future meeting." The same day, August 27, a communication was received from the Trustees of Hampden Academy making a proposition for the permanent establishment of the School at Hampden, and offering the Academy building, lands, etc. This proposition, whether cause or result of the action of the Trustees of the Seminary is not clear, was referred to the above committee. No definite action was taken until a meeting of the Trustees held in Hampden, March 26, 1819. In the meantime events had been occurring which made action by the Trustees more urgent. Professor Ashmun's attachment to a young lady in New York, made while he was still in college, for some reason had not been altogether a happy one. Gradually he had allowed himself to become involved in another attachment to a young lady in Hampden. Between the two he vacillated, till he resolved to renew his suit in New York. He was now accepted, and was married in October, 1818. It was deemed wise that Mrs. Ashmun should continue for a few months longer her teaching in North Carolina, while Mr. Ashmun should continue his work as financial agent for the Semi-

Movement for a Permanent Location

Made Urgent by Mr. Ashmun's Affairs

nary.[30] The results of this arrangement were unfortunate for both Professor Ashmun and the School. Rumor and suspicion were added to actual fact. Deep resentment took possession of the townspeople in Hampden, and throughout the whole of the District his conduct was severely censured. The students at the Seminary on his return sought to be excused from attendance on his lectures, some of them absented themselves from chapel while under Professor Ashmun's leadership, and even he himself stopped teaching. The two Professors attempted to settle the difficulty but apparently not altogether successfully, since malcontents still remained. It was the gravity of this situation which seems to have called the Trustees together in Hampden, March 25, 1819. Heroic measures were taken. The students were brought by the Trustees to a confession of their wrongdoing, and Professor Ashmun was advised to resume his work. The situation, however, was intolerable to a person of Professor Ashmun's high-strung and sensitive nature.[31] Professor Wines also would seem to have been deeply wrought upon by the occurrences. He had had a mental breakdown before coming to Bangor, and previous to this incident was continually "indisposed." At an adjourned meeting of the Trustees, March 27, both men handed in their resignations, which were promptly accepted, and their successors, the Rev. Messrs. John Smith and Bancroft Fowler, were as promptly elected. The same day another communication was received from the Trustees of Hampden Academy, dated March 25, withdrawing the proposition of a permanent location of the Seminary in Hampden, made the previous August,[32] and it was at once decided by the Trustees of the Seminary to settle the question of permanent location the following July at an adjourned meeting. A committee

Resignation of Messrs. Wines and Ashmun

[30] He was busy on this financial agency for the Trustees for six months prior to March 22 1819, when he returned to Hampden. See the "Term Journal," on file.
[31] See letter of Professor Ashmun, under date of Mar. 10, 1819, on file.
[32] See files.

was appointed to settle all matters between the Trustees and Professors Ashmun and Wines, and another committee was appointed "to advise the students, and provide for their instruction, until it shall be regularly furnished by the Professors elect." This last committee consisted of the President of the Board, Rev. Mighill Blood, the Secretary, Rev. Harvey Loomis, and the Rev. Thomas Williams, of Brewer. Probably these men kept the School together till the coming of Mr. Fowler. He arrived in Hampden on June 9, 1819, but, finding no officer or Trustee of the Institution on the ground, went the next day "to Bangor to see some of the Trustees, and take directions as to the course which it was their wish to have him pursue." The following day he returned to Hampden, and took charge of the School, entering upon a regular course of instruction, and attending on the usual exercises.[33] Rev. Mr. Smith did not arrive till the October following.

Attitude of Trustees Towards Mr. Ashmun

The Trustees would seem to have well understood Professor Ashmun's ability as an instructor and ardent promoter of the interests of the School, and only questioned the expediency and wisdom of continuing him in his position as practical head of the School whether in Hampden, or elsewhere in the District, under circumstances painful for all, and perhaps fatal to the School. Gurley, in his "Life of Ashmun," asserts that the Trustees, in accepting his resignation, passed the following vote:

"Voted, That we cordially reciprocate those kind feelings expressed in the note accompanying the resignation. That we present him our sincere thanks for his faithful and efficient exertions while in our employment; and that we commend him to the blessing of God, and the friendship and communion of good men; assuring him that he will ever be remembered by us with sentiments of affectionate esteem, and that we shall never cease to feel a lively interest in his welfare.

Harvey Loomis, *Secretary.*

[33] See the "Term Journal."

"A true copy.

Attest: Harvey Loomis, *Secretary.*

"*Dear Sir:* — It is hoped that you will continue in the agency of the Board, and make such exertions as your convenience will permit, to obtain money and books for the Seminary.

Harvey Loomis." [34]

The records of the Trustees contain the acceptance of the resignation only.[35]

Mr. Ashmun's Later Movements

On leaving Hampden Mr. Ashmun sailed for Baltimore. For the succeeding three years he was engaged in sundry editorial and publishing ventures which proved financially disastrous. To recoup his fortunes, it would seem, rather than to carry out any well considered missionary purpose, Mr. Ashmun sailed from Baltimore in June, 1822, as principal agent of the American Colonization Society in its efforts to plant colonies of American negroes in Liberia. Here he labored for some six years. At length, worn out with toil, anxiety and disease,[36] he returned to this country in the summer of 1828. He survived his arrival but a few weeks, dying in New Haven, Conn., August 25, 1828. Here he was buried, and over his grave was erected by the managers of the Colonization Society a simple, but beautiful monument bearing as an inscription the single word, "Ashmun."

And Death

Whatever may have been Mr. Ashmun's original purpose in going to Africa, once there his early missionary spirit and purpose became dominant, and his services through the six years granted him were of the most arduous, devoted and self-sacrificing character. He well deserved the encomium spoken over his remains,[37] and may almost be esteemed the first of the honorable list of foreign missionaries gone out from

[34] Gurley's *Life*, Appendix No. 2.

[35] A minute of the Trustees, contained in the files, under date of Nov. 27, 1817, in connection with an account of services rendered by Mr. Ashmun, contains a statement that the Trustees "entertain a high and grateful sense of the faithful and useful as well as arduous services of Mr. Ashmun during the time charged in his account."

[36] See a most interesting letter of Mr. Ashmun's, of date, Jan. 25, 1825, written from Liberia, and referring to his experiences in Hampden, in the files.

[37] By the Rev. Dr. Leonard Bacon, then pastor of the First Church of New Haven.

Bangor Seminary. Dr. Pond, in his "Historical Address" at the Semi-centennial of the Seminary, in 1870, speaking of the Ashmun monument in New Haven, said: "This monument will perish; but *the name of Ashmun never.* It is indelibly engraved on the heart of Africa."

Mr. Ashmun's Appearance

"In his person, Mr. Ashmun was tall — his hair and eyes light — his features regular and cast in the finest mold — his manners mild, yet dignified — and in his countenance an expression of the gentlest affections softened the lineaments of a lofty, firm and fearless mind." [38]

Life of Professor Wines

Professor Wines was born in Southold, Long Island, May 27, 1766, so that he came to the Seminary, as its first Professor of Systematic Theology, at the age of fifty-one, in the full maturity of his powers. When a boy of fifteen his family had removed to Newport, Vt. He was graduated from Dartmouth College in 1794, and went thence to study theology with that great theologian and great teacher of ministers, Dr. Nathanael Emmons, at Franklin, Mass. Having completed his course with Dr. Emmons, he returned to his home town, and in 1796 received and accepted a call to the church in Newport. Here he ministered to the community for over twenty years, when he was called to the Professorship in the infant Seminary. He had already made a name for himself as a bold and fervent preacher, a wise and successful pastor, as not only a student of theology, but as a teacher of theological students, since he was uncommonly gifted as a teacher. He was one of the founders of the New Hampshire Missionary Society. For many years he was a trustee of the Union Academy of Plainfield, N. H., which was originally intended for a theological, as well as classical school. He had had the instruction of a large number of young men, some of whom he fitted for college, and others he prepared for the ministry. He at first deferred acceptance

[38] Gurley's *Life*, p. 395.

of his appointment to the chair in the Maine Charity School, since he had fixed his attention on another, and as he thought larger, field of labor and usefulness. He was one of the first in New England to perceive and appreciate the moral and spiritual needs of the vast region beyond the Alleghenies, then rapidly populating. He sought to found a school where since has been founded Lane Seminary. For this purpose he was most reluctantly dismissed by his Newport congregation in 1816, and in the latter part of that year he went to Ohio. He failed, however, to command the funds necessary to carry out his purpose, gave up the enterprize, and returned, much depressed, to Newport. About this same time, as an ardent promoter of Hopkinsian Calvinism, he had a prolonged controversy with various theological opponents. Probably because of applying himself at this time too closely and strenuously to the controversy, or because of the failure of his enterprize in Ohio, or perhaps for both reasons, his mind was somewhat affected. While unemployed after his return from Ohio, he made a trip to the Penobscot country, probably to confer with the Trustees of the Maine Charity School, and while there received and accepted the renewed offer of the chair of Theology. He removed his family to Hampden in the spring of 1818. From the spring of the year following his resignation, he preached for the ensuing twelve years at Deer Isle in Penobscot Bay. Becoming interested in the temperance movement, he alienated some of his people, and left Deer Isle in 1831. He attempted to support his family by pioneer farming. His mind again gave way, and in August, 1832, he was removed to the asylum in Charlestown, Mass., where he died February 11, 1833. He was buried in Amesbury, Mass., the residence of a son-in-law.[39]

His personal appearance is thus described by Rev. Kiah Bayley:

[39] See Sprague's *Annals of the Am. Pulpit*, Vol. II, pp. 373–6; and a sermon preached on Mr. Wines' decease, at Amesbury, Mass., by Stephen Farley, A.M., and published by the Mass. Hist. Soc.

"In stature, he was large, erect, of a commanding aspect, and looking as if he had been born to be a leader. His features were strongly marked, — his nose prominent, his eye large, and his forehead uncommonly well developed — indeed his personal appearance altogether was highly impressive, and there was an air of nobility about all his movements." [40]

His Intellectual Character

The type of his mind, especially as a theological thinker, is characterized by his memorialist, Mr. Farley, substantially as follows:

'His intellect was strong, and he possessed an uncommon degree of sensibility. He was often wrought up to a state of exquisite feeling and intense emotion. As a theologian he was possessed of a rare talent. Here lay his strength. A mind of profound and discriminating power enabled him to understand the system which he had adopted, to discern its foundations, to simplify its parts, to explain its principles, and to defend its positions. He gradually advanced to the examination of the more recondite doctrines of speculative divinity. In these he took the greatest interest and even pleasure.'

His Theology

His estimate of theology and his own views of the science are thus set forth in substance:

'He regarded theology as a branch of intellectual science, founded in facts, sustained by truth, and capable of moral demonstration. He would have a reason for every article of his faith; exacted the why and the because both from himself and others. Implicit faith, in his view, was blind credulity and weakness, unworthy of religion and of human nature. With him sound philosophy and true religion were things of a kindred character, and perfectly harmonious, the subject matter of them constituting the two great compartments of the grand system of the universe. With certain exceptions, his theory united the philosophy of Hume and the divinity of Calvin; and, notwithstanding the diversities of the two, he believed the combination of the two to be legitimate and harmonious. Like Mr. Hume, he believed in the inefficiency of what are called natural and secondary causes; also that the soul consisted in a continuity of impressions or exercises; [41] and that the actual existence of matter is problematical. In his view, the whole universe is no other than the operation of God. His power and his will originated and produced all things, all

[40] See letter from the Rev. Kiah Bayley in Sprague's *Annals*, p. 375.
[41] Compare the views of the Rev. Dr. Asa Burton, pastor at Thetford, Vt., from 1779 to 1836, who preached the sermon at Mr. Wines' ordination in 1796.

creatures and their actions. He believed that divine benevolence, in union with divine wisdom, was the fundamental and moving principle of the grand system of universal being, and that the final issue would be the greatest possible measure of virtue and happiness. On this broad foundation he saw the safety of erecting the highest hopes; of reposing the most unwavering confidence; of yielding entire acquiescence and submission; and of entertaining the largest and most joyful expectations. All things being of God, and the divine purpose sure to be accomplished, the whole universe would, of course, be filled with His ineffable glory.' [42]

Dr. Pond said of him: "He was a plain, direct, pungent, though not eloquent preacher. He was devoted, faithful, and earnest for the salvation of souls. He was a noble man, large hearted, and despised meanness."

His Publications

Mr. Wines published the following works: "A Sermon on Human Depravity," 1804; "An Inquiry into the Nature of the Sinner's Inability to Become Holy," 1812; [43] a sermon on "Vain Amusements"; a sermon entitled "The Merely Amiable Man, no Christian," 1828; a sermon on "The Perfection of the Divine Government," preached at the ordination of the Rev. B. Sawyer, his son-in-law; a sermon on "The Moral Young Man." The work of 1812 on "The Sinner's Inability" was his chief work.[44]

[42] From memorial sermon preached by Mr. Farley.

[43] This is described as "a philosophical, clear, and cogent argument, very exhaustive, and doing credit to him as a scholar and thinker," by Rev. Jonathan E. Adams in an address at the Centennial of the Deer Isle church, in 1873.

[44] See Sprague's *Annals*, Vol. II, p. 375, and Mr. Farley's sermon.

Chapter IV

REMOVAL TO BANGOR, AND CONDITIONS TILL THE COMING OF PROFESSORS BOND AND POND: A PERIOD OF EXPERIMENTATION

The Trustees of the School had acquired land in various parts of the State while the Institution was in operation in Hampden. Land, probably in Hampden, had been given them by Gen. John Crosby, a prominent resident of that town, and leader in the local interest in the School.[1] A lot of land had been acquired in the town of Prospect,[2] by gift of a Mr. Samuel Parkman,[3] but there is no evidence that it was deemed by the Trustees of sufficient importance to warrant the establishment of the School there, since the Treasurer was authorized to sell the land before the question of permanent location was settled.[4] Land and houses had been given the Trustees in the town of Trenton by a Mr. Henry Ladd, at what date does not appear, but these were too far from the centre of the Province to make them available.[5] Several efforts were made to get grants from the Legislature both of Massachusetts and of Maine, after 1820, but apparently with no result as late as 1823.[6] Indeed, it would appear that the Seminary never received legislative assistance, but was always dependent on private benefactions.

Lands Held by the Trustees

At the Trustees' meeting of July 7, 1819, designated at

[1] T. R. for July 9, 1819.
[2] Then, and until 1827, in Hancock county, and comprising the present towns of Searsport and Stockton, as well as Prospect.
[3] T. R. for March 25, 1819.
[4] T. R. for July 7, 1819.
[5] Their sale was authorized by the Trustees, Aug. 28, 1821.
[6] See T. R. for March 26, 1819, and *Mirror* for March 14, 1823.

their previous meeting as the time when they would settle the matter of permanent location, a committee of three, consisting of the Rev. Messrs. Bayley, Loomis and Sawyer, was appointed to confer with a member of the Board of Trustees of the Hampden Academy respecting the latter's second communication to the Trustees of the School. Apparently the Trustees of the School were not averse to a continuation in Hampden through some arrangement with the Trustees of the Academy, in spite of the fact that these had withdrawn their original offer. Indeed, in the proffers made by various towns up and down the Penobscot, Hampden stood third in the amount of money offered, ahead of both Castine and Bucksport. The conference with the Hampden Trustee would appear to have been futile. On the 8th of July, 1819, the day following the time of adjournment for conference, the Trustees received the report of their committee on location. The committee made report of "*present value* of subscriptions,[7] etc., deducting such as are bad and making allowance for such as are equivocal, viz." :

Trustees Meet to Settle Permanent Location

Various Offers

"For Establishing at Castine payable in ten years annually..	$7,644.00
"Brewer,[8] on land offered by I. Bracket, J. pay'le in 20 yrs. annually	3,000.00
I. Brackett J. subscription	250.00
Land	50.00
	$3,300.00
"County of Penobscot, payable annually for 20 years	$4,068.00
Ladies' Subscription[9] for an annual payment for 20 years	1,100.00
	$5,168.00

[7] The original subscription papers are on file, with the exception of Castine's and that from the county of Penobscot.

[8] Twelve names are signed to the Brewer paper.

[9] The ladies' subscription was for $100 a year, but the Committee reckoned it as worth only the amount given. Fifty-six names are signed to the paper. They formed a "Ladies' Sewing Society," probably at the First Church, of which Rev. Harvey Loomis was pastor. Cf. *Mirror*, Aug. 2, 1870.

" Bangor

$7\frac{1}{2}$ acres of Land offered by Mr. Davenport valued at 1,500 Dlls.		$1,500.00
Cash of T. A. Hill	$30.00	
Two Notes — E. and D. Dole	47.00	77.00
Sundry Notes payable five p. cent p. An. for 20 years		1,321.00
Two Notes by Amos Patten		50.00
400 Weeks board of students at 2 Dlls.[10]		800.00
		$3,748.00

" For Establishing at *Bucksport*[11]

Mr. Blood's proposition	$5,500.00
21 acres of Land	700.00
	$6,200.00

" *Hampden*[12]

Sundry Subscriptions	$2,583.00

" *Recapitulation*

Castine	$7,644.00
Brewer	8,468.00
Bangor	8,916.00
Bucksport	6,200.00
Hampden	7,751.00

(Signed)

Mighill Blood
Sam. E. Dutton } Committee." [13]
Thomas Adams

Hampden, 8 July, 1819.

A scrutiny of the above statement shows that the notes of the county of Penobscot, and the Ladies' Subscription, were reckoned to either Brewer, Bangor or Hampden, the balance being in favor of Bangor in the final decision, since Bangor's local subscription exceeded Brewer's or Hampden's. The

[10] The subscription papers for board are signed by thirty-two subscribers; cf. letter of E. Adams of Nov. 13, 1850.
[11] The only name on the Bucksport paper beside Mr. Blood's is that of Mr. Thos. Adams.
[12] The paper from Hampden bears forty names, besides pledges from four men not resident in Hampden but desirous of the School being established there.
[13] See committee's report on file and T. R., July 8, 1819.

committee made no recommendation to the Trustees, very naturally, since each of the three members of the committee represented a different town. The Trustees proceeded at once to vote. One ballot only, with eight votes, was cast, and all votes were for Bangor. "It was therefore declared to be the unanimous vote of the Board that the Maine Charity School be permanently located in Bangor, and it was understood that the land offered by Mr. Davenport be secured and conveyed to the Trustees of the Institution; or an equivalent, the land being estimated at $1,500."

Bangor Chosen

Besides the larger subscription from Bangor, which included 400 weeks board, "each family who was friendly to the institution giving thirteen weeks board without charge," [14] the decision in favor of that place may have been influenced further by the fact that in August, 1818, Messrs. S. E. Dutton, Joseph Leavitt, John Barker, Eliashib Adams, and Thomas A. Hill, Esquires, all of Bangor, had presented to the Trustees six shares each in the Bangor Bank.[15] But, doubtless, the heaviest makeweight, aside from the larger subscription, in the decision in favor of Bangor, was the valuable parcel of land offered by Mr. Davenport, true only about one-third the amount of land offered by Bucksport, but already accounted of at least twice the value of Bucksport's twenty-one acres. The keen eye and farsighted shrewdness of this enterprising business man from abroad already probably detected signs of the future growth and importance of the place, in spite of the fact that just then four or five other places on the Penobscot were more populous.[16] The town was situated at the confluence of the Penobscot River with the largest of its tributaries in its lower course, the

Reasons for Choice

[14] See letter of E. Adams, of Nov. 13, 1850.
[15] T. R. for Aug. 27, 1818.
[16] For an estimate of Bangor five years later, see editorials in the *Mirror* for Feb. 20, and Mar. 5, 1824; cf. letter of D. Pike, of Mar. 12, 1824, in Letter-Book.

Kenduskeag Stream. It stood at the head of navigation in the river. It had been settled by a sturdy, if not altogether pious, sort of pioneers. It contained at the time about 1,200 inhabitants. It gave promise of outstripping in worldly ways all its competitors for the School; this it did in population by 1830. Though there were already probably four organized churches in the town, Congregational, Baptist, Methodist, and Independent Congregational or Unitarian, there was as yet no church building. The First Congregational Church, the first organized church in the town, had as its pastor the Rev. Harvey Loomis, one of the charter Trustees of the School, and from 1818 to 1824 the Secretary of that body.

Isaac Davenport, Donor of a Lot

Isaac Davenport, Esquire, the donor of the land, was a resident of Milton, Mass. He is said to have been 'an old-fashioned Orthodox Unitarian. . . . Besides the Seminary site, he gave a lot for the Independent Congregational (Unitarian) Church, where their meeting-house now stands.'[17] A small park, belonging to the city, and forming a portion of his original holdings, has been named after him.

Situation of the Lot

The lot given by Mr. Davenport lay "on a beautiful elevation west of the town, yet not too remote, which gives a commanding view of the village, the river, and the surrounding country."[18] The view is now cut off by the magnificent growth of the numerous trees since planted on the lot, and is to be obtained only from the upper windows of the Dormitory, or from the Chapel tower. The description of it in the "Visitors' Report" for 1842,[19] as "a plat of ground almost unrivalled for beauty and eligibility of situation," would more nearly describe it as it is today. Mr. Davenport had acquired lots eight and nine of the land as laid out for the original settlers according to what is known as

[17] *Wayfarer's Notes*, in Sprague's *Journal*, Vol. I, No. 2, p. 72.
[18] So described in the *Survey* of 1830, p. 7.
[19] Conf. Mins., 1842, p. 9.

the Holland Survey.[20] These lots fronted on the Penobscot River below the mouth of the Kenduskeag Stream, and ran back in a northwesterly direction at least a mile. The present Union Street was the northeastern boundary of the lots.[21] The only house lots sold from the Davenport estate prior to the gift to the Seminary lay in the immediate vicinity of the Penobscot. The present Union Street did not extend up further than the end of the present Columbia Street. Hence the land given the Seminary was practically out in the open field. As originally laid out it was a parallelogram, thirty by forty rods in extent, lying southeast-northwest, and abutting on the northeastern limit of the original lots. Hammond Street, earlier called "Carmel Road," when opened up, cut through the southern corner of the lot, severing the part earliest built on from the major portion on which the present buildings stand. The part where the first building was erected is now included in Hammond Street, and in the garden of the estate of the heirs of the Hon. Hannibal Hamlin. The gift is said to have been made through the instrumentality of Samuel E. Dutton, Esquire, as we have seen, one of the earliest and most influential of the Trustees of the Charity School, and its first Treasurer.[22]

The Deed

A copy of the deed of the land made by Mr. Davenport to the Trustees is as follows:

"I. Davenport to Trustees of the Maine Charity School

"Know all Men by these presents that I, Isaac Davenport, of Milton, in the County of Norfolk and State of Massachusetts, Esquire, in consideration of one dollar, and of my desire to accommodate by Donation the Maine Charity School with a situation on my lands for the permanent establishment of that Institution, the receipt of which Dollar I hereby acknowledge, do hereby give, grant, sell and convey to The Trustees of the Maine Charity School, a certain piece or parcel of land, being part

[20] He received them from a relative (?), Rufus Davenport, of Boston, as a quit-claim in part of some notes. R. Davenport acquired the lots of John Dennett, who received them from his father, Jacob Dennett.

[21] See Plan-books in the Penobscot county Register's office.

[22] Pond, *Address*, p. 14.

of a tract of land belonging to me and situated near the village in Bangor in the County of Penobscot, and State of Maine, said parcel of land hereby granted being bounded as follows: viz., Beginning at a stake standing in the line between lot numbered nine and lot numbered ten according to Holland's survey of the settlers' lots in Bangor, and four rods on a course north forty-four degrees west, from the southerly corner of a grass field occupied by John Emerson and William Emerson, and thence running south forty-six degrees west thirty rods; thence north forty-four degrees west forty rods; thence north forty-six degrees east thirty rods to the line between lot numbered nine and lot numbered ten aforesaid, and thence on said line south forty-four degrees east forty rods to the boundary begun at, containing seven and a half acres.

"To Have and to Hold the same to the Trustees of the Maine Charity School, to their use and behoof forever. And I do for myself, my heirs, executors, administrators and assigns, covenant with The Trustees of the Maine Charity School, that I am lawfully seized in fee of the aforegranted premises; that I have good right to sell and convey the same; that they are free of all incumbrances and that I will warrant and defend the same to The Trustees of the Maine Charity School forever, against the lawful claims and demands of all persons claiming from, by or under me. [Inasmuch as the object of the present grantor is to accommodate the Institution] [aforenamed with a suitable and convenient plat of land for the permanent establishment of said Institution, and not, particularly for the purpose of increasing the funds of said Institution.][23]

"The conditions of the foregoing obligation are such, that if the Trustees of The Maine Charity School shall within one year, enter upon and improve the parcel of land hereby granted, and shall within five years from this date, erect thereon a Building or buildings for the accommodation and use of said Institution; and shall thereafter continue to use and occupy said parcel of land as a principal establishment of said Institution, and shall at all times, hereafter, when the interest of said Davenport, his heirs, or assigns, shall require it, on reasonable notice thereof being given them by said Davenport, his heirs, or assigns, support a good fence on the southeasterly, southwesterly and northwesterly sides of the aforegranted parcel of land, excepting so far as said fence may become connected with public highways. Then this deed shall remain in full force and virtue; but whenever The Trustees of the Maine Charity School shall fail in the performance of any of the conditions aforesaid, then this deed shall become to all intents and purposes null and void; and the title to the parcel of

[23] The words enclosed in the first brackets are interlined, those in the second brackets are written on the margin of the deed, as copied into the Register's book. See note appended to the deed itself just before the signature of the grantor below. In the deed in possession of the Seminary the clauses follow in proper order.

land aforegranted, shall revert to the said Davenport, his heirs and assigns.

"Provided, however, that the said Davenport, his heirs and assigns shall be forever barred by this Deed, from supporting an action of trespass, or an action for Rents and profits against The trustees of the Maine Charity School, or any person or persons acting under them, for anything which may hereafter be done in or upon said parcel of land. In witness whereof I, the said Isaac Davenport have hereunto set my hand and seal, this eleventh day of June in the year of our Lord, one thousand eight hundred and twenty-one. The words 'claiming from by or under me' inserted before signing.

"Signed, sealed and delivered in presence of Thos. F. Hatch, Jesse Smith, Joseph Treat.

Isaac Davenport (L.S.)

"Penobscot SS, Bangor June 11th, 1821. Then personally appeared the abovenamed Isaac Davenport and acknowledged the above Instrument by him subscribed to be his free act and deed, before me

Joseph Treat, Jus. Peace.

"Received June 11th, 1821 and entered by John Wilkins, Reg." [24]

The Title Reversionary, not in Fee Simple

From the above deed it is clear that the Trustees had only a reversionary, not a fee-simple, title to the land.[25] The land was to be fenced on three sides, it was to be entered upon and improved within one year from the date of the deed, and it was to be built upon within five years. These conditions were easily complied with. The most fundamental condition, however, was, in the words of the body of the Deed, "and shall thereafter continue to use and occupy said parcel of land as a principal establishment of said Institution," and in the words inserted by interlineations and additions on the margin, "a suitable and convenient plat of land for the permanent establishment of said Institution, and not, particularly, for the purpose of increasing the funds of said Institution."

This condition of "principal," or "permanent establishment," gave the Trustees no trouble for more than two generations. In the early part of the present century it

[24] From Vol. 7, pp. 184f., in the office of the Register of Deeds of Penobscot county, and compared with the deed in the Seminary files.

[25] For the lease of a portion of the gift see *post*, p. 167.

was seriously proposed to remove the Seminary to Brunswick, Me., and affiliate it with Bowdoin College. To that end it was essential that the Trustees' title to the Bangor property should be made absolute in place of reversionary. Consequently two release deeds were obtained, the Trustees paying the legal representatives of Mr. Davenport the sum of $6,000 for the surrender of their rights.[26] One of these deeds was executed by sundry heirs-at-law, fourteen in number, of Mr. Davenport, May 14, 1902, entered at Boston, Mass., July 2, 1902, and received at Bangor, August 6, 1902.[27] The other was executed by 'William R. Miller, of Montreal, Canada, as guardian of John Frothingham Moat, and Mary Moat, minors, and children of Robert and Mary L. Frothingham Moat, late of said Montreal, Canada,' August 1, 1902, and received at Bangor, August 6, 1902.[28] The land is now, in consequence, held by the Trustees in fee simple.

The Title Cleared

At the meeting of the Trustees of August 28, 1821, following the actual deeding of Mr. Davenport's land to the School, the Trustees passed the following vote:

"That the Trustees of Maine Charity School, having considered the deed of Isaac Davenport, Esq., granting to them seven acres and a half of land in Bangor, as a site for their buildings, etc., gratefully accept the grant and authorize their Secretary to make known to Mr. Davenport, that this Board are highly satisfied with his taste in the selection of the site, and also to express to him their gratitude for his very generous donation."

Messrs. S. E. Dutton, of Bangor, Thomas Williams, of Brewer, and Daniel Pike, of Bangor, were appointed a committee to make temporary arrangements for the removal to Bangor.[29] It was voted to remove at the expiration of the three years stipulated in the

Removal to Temporary Quarters

[26] See T. R., May 19, 1902.
[27] See Vol. 716, p. 214, in the office of the Register of Deeds of Penobscot county.
[28] See Vol. 716, p. 216, in the office of the Register of Deeds of Penobscot county.
[29] T. R. for July 8, 1819.

contract made with the Trustees of the Hampden Academy.[30] The removal must have taken place during the late summer or early fall of the year 1819, since the academic year did not close till August 25.[31] Between that date and the acquirement of the land from Mr. Davenport and the erection of the Seminary's own buildings thereon, temporary quarters were found. "The Professors lived each in his own hired house, and the students studied and boarded as they had done at Hampden, in private families. For a time they met for recitations and worshiped in the old Court House," [32] where the First Congregational Church worshiped, then standing on the site of the present City Hall, later enlarged and made the City Hall, now the Armory on Court Street.[33] Later, rooms were rented for the use of the Seminary in a brick building standing on the corner of Main and Water Streets, owned by Mr. Alexander Savage, the site being now occupied by Masonic Hall.[34] One or more other buildings housed the School temporarily.[35]

Preparations to Occupy the Lot

More than a year prior to the date of the deed of Mr. Davenport's donation of land, the Trustees had entered upon their records the following:

"Whereas Isaac Davenport, Esq., has proposed to give the Board several acres of land in Bangor:

"Voted, That Messrs. Dutton, Pike and Blood be a committee to receive said land or an equivalent in other land which they may think more eligible, and to cause agricultural improvements to be made thereon by the students when the same shall be so secured." [36]

[30] T. R. for July 9, 1819. See T. R. for the previous day, for a vote of a little less precise nature.

[31] T. R. for Dec. 27, 1820. The "Term Journal" of the Professors, 1819, under date of July 7, 1819 says, "Trustees met at Hampden, and after much deliberation voted to remove the Institution in August to Bangor"; see original files; but no so precise vote is recorded in the T. R.

[32] Pond, *Address*, p. 6. Eliashib Adams, Treasurer at the time of removal, in a letter dated Nov. 13, 1850, says the students were cared for by the Congregational church and society, while Rev. Harvey Loomis, the pastor, heard recitations till Professors Fowler and Smith came.

[33] C. H. Cutler, *A Hist. Discourse on Harvey Loomis*, 1905, p. 11; Jas. Crosby, *First Church, Bangor*, 1911, p. 34.

[34] Pond, *Address*, p. 6.

[35] J. S. Sewall, in his *Hist. Sketch*, prefixed to the Hist. Catalogue of 1901, p. 6; but no evidence for this statement has been discovered.

[36] T. R. for March 8, 1820.

At their meeting of December 27, 1821, they voted that the above named committee, termed the "committee for agricultural improvement," "be hereby requested and authorized to erect a building, two stories high, not exceeding thirty feet by forty feet in area, with a cellar, on the land granted us by Mr. Davenport."

Building Delayed by Lack of Funds

This vote was not executed till 1824, or more than two years and a half later. This delay in providing the Seminary with its own building was in all probability due to the insufficiency of the funds at the disposal of the Trustees, for at a meeting [37] at which it was voted to petition the Legislature for a new charter, with a change of name, it was also voted to petition the Legislature for an annual endowment of ——— dollars to aid in the support of the Seminary, and a committee of three was appointed to prepare the petition for this aid and for the change of name, and to attend at Portland [38] for the purpose of presenting it and making interest in its favor. Further evidence of the financial straits in which the Trustees were in those years is found in the fact that the Treasurer was authorized to make a loan on some stock owned by the School in the Bank of Portland, and to obtain at his discretion, on the best terms he could, a loan of one thousand dollars to meet the current expenses of the year 1822–23; [39] and in the vote which they passed at their meeting of August 6, 1823, that it was "indispensable to the welfare and continued usefulness of this Institution, that every Trustee feel himself bound in duty as a Christian and a Trustee to make immediate, prompt, and vigorous, and persevering efforts to increase the funds of the institution." It is true that funds were being subscribed during the years 1823 and 1824, but for the endowment of a Professorship, not for a building for the School.

[37] Dec. 27, 1821.
[38] So far in the history of the new State the site of the Capital had not been decided upon.
[39] T. R. for Dec. 26, 1822; cf. *Mirror* for Nov. 14, 1823.

But in 1824 a building commonly known as " The Chapel " was erected. It stood probably on that part of the Davenport land which is now included in the Hamlin estate south of Hammond Street.[40] Mr. Daniel Pike, the Treasurer of the Seminary, under date of June 28, 1824, says of this building: " Last week the frame of a building was raised, which is to contain a chapel, and six other rooms for the accommodation of the Institution. The carpenter's work was done, and the frame raised, entirely by the members of the Seminary; and they will do all the work in finishing the building, except the plastering."[41] In the same letter he issues a call for the materials with which to finish the building, as follows: " Nails, glass (10 x 8), hinges, screws, oil, white-lead, etc., contributed, will prevent an expenditure of money, of which we have but little that can be taken for that use. A Bell will be a necessary appendage to the Chapel." [42] This first building belonging to the School, furnishing accommodations for both the theological and classical students, was thirty by forty feet and two stories high. The lower story contained four rooms for classes; the upper story contained a hall thirty feet square and a small room for the Library. It cost but a modest $1,200.[43] After about five years of service, it was destroyed by fire on March 2, 1829. Fortunately there was $700 insurance, so that the loss was not complete. The Trustees wished to replace the building at once, but lack of money forbade.

The First Building " The Chapel," 1824

At the Trustees' meeting of December 21, 1825, however, a committee of three, consisting of Messrs. Jacob McGaw, Daniel Pike and Thomas A. Hill, all of Bangor, was appointed ' to superintend the erection of a dwelling house on the Sem-

[40] Pond, *Address*, p. 6.
[41] Cf. *Mirror*, March 12, 1829, p. 122; and letter of Mr. Pike, of May 4, 1824, in Letter-Book.
[42] *Mirror* for July 9, 1824, p. 209.
[43] Letter of D. Pike, of May 4, 1824; *Mirror*, June 16, 1826, and March 12, 1829; T. R. for Dec. 26, 1821.

inary property as soon as the state of the funds would justify it.' In pursuance of this vote, another building was erected in 1827. Besides affording accommodations for boarding the students, it was also to serve as a dormitory,[44] and for this purpose had eighteen rooms requiring as many beds. At the Trustees' meeting of August 2, 1827, a committee was appointed 'to devise means for its occupancy, and report at the meeting' of December of the same year. Doubtless acting for this committee, the Treasurer, Daniel Pike, made appeal "for the articles necessary to make and dress the eighteen beds to the female friends of the Seminary, it being an opportunity for them to display their taste, industry and benevolence." Already gifts of bedding had come in from friends in Massachusetts.[45] As a result of the appeal, bedding to the value of about $300 was sent in.[46] The building was not fully completed and furnished till well on in 1828. At their annual meeting of August 8, of that year, the Trustees named the new building "The Commons House." At the same meeting they voted that it "should be sequestered as a part of the fund for the Theological Professorship [then in course of endowment][47] — and that the net income of said house over and above the interest on the original cost, viz., four thousand dollars, be reserved for repairing and rebuilding the same." In October of this year, therefore, the School could be reported as provided with "two buildings, a chapel and a boarding-house," the Chapel being used for all the recitations, lectures and other public exercises of both Seminary and Classical School, and the Commons House made to accommodate twenty-six students.[48] The Commons House was continued in use for its original purposes until 1839, when it was remodeled into a residence for

The Second Building, "The Commons House," 1827-8

[44] Pond, *Address*, p. 7.
[45] *Mirror* for Nov. 23, 1827, p. 58.
[46] *Mirror* for Jan. 9, 1829, p. 87.
[47] Cf. *post*, p. 70.
[48] *Mirror*, Oct. 17, 1828, p. 37; Pond, *Address*, p. 7; T. R., Aug. 7, 1828.

OLD COMMONS

Residence of Professor Moulton and Mr. Persons
Erected 1827-8

two members of the Faculty, in which use it has since continued.[49]

Financial Condition

The letter from Treasurer Pike quoted from respecting the erection of the Chapel is interesting as showing how dependent the infant Institution was at that time not only on outside benefactors, but even on its own students. It was, of course, a time when manual labor was engaged in by almost everyone more generally than today, moreover when trade was carried on in no small measure, especially in frontier communities such as Bangor then was, by barter.[50] The financial situation of the School at this time is also most interestingly revealed in one of the earliest known publications issued by the Trustees, being a statement of the " Receipts at the Treasury of the Theological Seminary at Bangor, from September, 1822, to November, 1823," signed by the Treasurer, Daniel Pike, and having appended an appeal from the same gentleman " To the Patrons of the Theol. Seminary." [51]

Account of Receipts: Clothing, etc.

The receipts consist of clothing and other articles as well as money. The list of the former fills two pages. Most of the articles are naturally the gifts of women, and generally come from places within the State. In all, nineteen places furnish contributions, reaching from Bethel and Bridgton on the west to Prospect and Sullivan on the east. The articles furnished are chiefly knitted wear, but the entire wardrobe for men is represented. There are fifty-nine pairs of stockings and six pairs of mittens listed. There are also eight pairs of drawers, thirteen shirts, a pair of suspenders, four vests, the materials for two more vests, five cravats, one handkerchief, fifteen yards of " fulled

[49] Cf. Pond, *Address*, p. 7, where the statement is not wholly accurate.

[50] In the location subscriptions from Hampden, in 1819, the subscribers promise that the amounts subscribed shall be " paid in money, grain, cheese, butter, beef, pork, West India goods, clothing for the scholars or boarding said scholars, as may be most convenient to the subscribers."

[51] Cf a financial statement made by Mr. Pike in the *Mirror*, Sept. 21, 1822, and *passim* in later numbers of the same periodical.

cloth" for making up into outer garments,[52] four yards of flannel, and one pair of blankets. Thus early had the good mothers-in-Israel of the State of Maine responded to the appeal of the Trustees on the occasion of the donation by Mrs. Abigail Bayley and her sister church members in Newcastle of the "Female Foundation Fund."[53] As one reads the above list, one understands far better the vote of the Trustees on one occasion,[54] "That said Treasurer [i.e., of the School] be requested to exercise his discretion in furnishing, gratuitously, to any beneficiary, such articles of clothing as may be in the Treasury, and absolutely needed by such beneficiary; and that said Treasurer be requested to make sale of such further articles of clothing as may be contributed to the Treasury, and so convert the same into cash."[55] The list of donations in money in this early publication fills thirteen pages. Not only is Maine represented but also New Hampshire, Vermont, Massachusetts, Rhode Island, and one large gift of $200 is noted as from a "Society of Females" in Charleston, S. C.[56] The most of the gifts come from individuals, but there are also gifts from a number of churches, from "Charity Boxes," from "Female Societies"; from a "Female Retrenching Society," which somewhat enigmatic entry is made clear probably by another, interesting also in itself, of money given by a woman, and "gained by refraining from sugar." Collections made by "Cent Societies" and at "Monthly Concerts of Prayer" appear on the list. There are the "avails of fields," and in one case "the avails of a sheep for one year."[57] There is a donation from a "Young

Money

[52] Cf. *Mirror* for Nov. 23, 1827.

[53] Cf. *Mirror* for Jan. 4, 1828, where Daniel Pike, the Treasurer, says, "Donations from Females in 1822, 1823 and 1824 amounted to $450 per year." See also *Mirror* for Jan. 9, 1829.

[54] Mar. 8, 1820. Cf. also T. R. for Mar. 25, 1819; and for Mar. 9, 1820.

[55] Cf. *Mirror*, Feb. 11, 1830.

[56] A statement of money collected by Rev. Jotham Sewall published in the *Mirror* for Sept. 21, 1822, includes gifts from Penn., Va., Washington, D. C., Baltimore, Md., Del., No. Car., and So. Car., as well as N. Y. City and Philadelphia. Mr. Sewall had spent eight months, from October, 1821, to June, 1822, on an agency for the Seminary, going as far south as Charleston, S. C. See *Memoir of Jotham Sewall*, by his son, pp. 255–260.

[57] In at least one of Mr. Pike's appeals he asks for the consecration of sheep for the benefit of the School.

Men's Society," and one from a "Female Theological Society," whatever these organizations may have been. There is even one contribution from a student at Andover Theological Seminary. The amounts vary from twenty cents, given by each of two sisters, and thirty cents, given by each of two men, to the above donation from South Carolina of $200. Professor Smith, the new Professor of Theology, vouched for his devotion to the Seminary by a gift of $100. In two or three instances Societies of women are noted as formed for the explicit purpose of working for the Seminary. One hundred dollars is mentioned as donated by a "Sewing Society" of ladies in Bangor, and a footnote tells us that "this association of ladies meet once a week for the purpose of making such articles as are sent in, and the avails of their work are devoted to the Seminary." "This Society has for six years paid *one hundred* dollars annually," which makes it evident that the women of Bangor were making good their pledge to bring about the establishment of the Seminary in their midst. The total amount of the money donations for the fourteen months included is $3,142.56, a surprisingly large sum for those times, and collected in such a way. The largest amount from any one place, $458.33, is from Bangor; the next largest, $328, from Boston; the third from North Carolina; and the fourth from Machias, Maine.

One means of raising money employed is of peculiar interest. In 1821 the Trustees entered into an agreement with Moses Greenleaf, Maine's first maker of maps,[58] from whose "Survey of the State of Maine" material has been drawn in a previous chapter, to take over the plates of his large map of the State and sell copies of the map, plain or colored, on commission.[59] The Treasurer, Mr. Pike, carried on a considerable business in the sale of these maps, employing a large number of agents.

[58] See *Moses Greenleaf, Maine's First Map-Maker*, edited by Edgar Crosby Smith; pub. at Bangor, 1902.
[59] T. R., Dec. 27, 1821.

The project does not appear to have been sufficiently productive to have warranted the Trustees in engaging in any similar commercial venture.[60]

General Survey of Finances, 1818–1830

The "Survey," published by the Trustees in 1830, reviewing the finances of the Seminary to that date, says:

"The operations of the Institution have been sustained principally by the offerings of benevolent individuals, either through the medium of associations formed for the purpose, or paid directly into the Treasury of the Corporation. These have been gathered from New Brunswick to Georgia; but chiefly in New England. The largest donation in money, ever received from an individual endowment, was a bequest from Mr. CYRUS DANFORTH, late of Philadelphia.[61] Some valuable grants of real estate have been made; but much the most valuable one was from the late ISAAC DAVENPORT, Esq., of Milton, Mass., from whom the site for the Seminary was received."

"Agents have been frequently sent out to procure funds; but the most extensive and successful efforts were made in 1818–19, 1823–24, and 1828–29.[62] The avails of these agencies may be stated in round numbers thus:

Secured by the joint efforts of Professor Ashmun and Mr. Constant Southworth, in 1818	$5,000
Subscriptions on question of location,[63] 1819	9,000
	$14,000
Permanent fund for support of Professor of Theology, procured by Rev. Messrs. Jotham Sewall, David Thurston, Harvey Loomis, and S. H. Peckham, in 1823–24[64]	$12,000

[60] There is a large number of accounts and papers relating to this venture in the Seminary, archives.

[61] This was for $600; see *Mirror*, July 18, 1823, p. 191; a copy of the will is on file, but the amount devised is not specifically indicated.

[62] In the archives of the Seminary is a large number of these agents' journals and accounts, containing much curious and interesting matter. Cf. letter of D. Pike, of Feb. 28, 1827, in Letter-Book.

[63] See remarks of Dr. George E. Adams, at the Semi-centennial, in the *Mirror* for Aug. 2, 1870.

[64] The subscriptions were made on condition of securing $12,000, and were to be paid in four annual instalments, the last due in Feb., 1828; cf. *Mirror* for Nov. 21, 1823, p. 55; also *Mirror* for Jan. 4, 1828, p. 82; letter of D. Pike, of Dec. 23, 1823, in Letter-Book.

Subscriptions and donations obtained by Rev. Stephen Thurston, in 1828–29 [65]	$10,000
By the efforts of one Lady, a permanent fund has been collected to the amount of	$2,000

"These, with smaller collections, and such income as has been realized from the labors of the officers of the Institution,[66] which have been from $400 to $500 annually have enabled the Trustees to go on; yet not without many trials and heavy embarrassments." [67]

"The annual expenses of the Seminary, for the years from 1820 to 1829 have not varied much from the following:

For salary of two Professors	$1,500	
Deduct amount received for preaching	200	
		$1,300
For salary of Treasurer and General Agent	$600	
Deduct amount received for other services	250	
		350
For support of 17 beneficiaries, at $60		1,020
For improvements on land and buildings (not including the boarding-house)		200
For Agents		250
For various smaller expenditures		200
		$3,320" [68]

Election of Professors Smith and Fowler

At the meeting of the Trustees held in Hampden, March 27, 1819, at which the resignations of Messrs. Wines and Ashmun were received and accepted, the Trustees proceeded forthwith to the choice of the successors of these men. The choice of a new Professor of Theology was unanimously in favor of the Vice-president of the Board, the Rev. David Thurston, of Winthrop, but Mr.

[65] Mr. Thurston set out to collect for the endowment of the chair of Biblical Literature and Sacred Rhetoric, $12,000; for a dormitory and public rooms, $12,000; and for current expenses, i.e., permanent endowment, $26,000; cf. *Mirror* for Oct. 17, 1828, in a letter from D. Pike, also *Mirror* for succeeding issues. An appeal to the sister churches of the State was made by the First Church, of Bangor, in behalf of Mr. Thurston's agency; see *Mirror* for Dec. 5, 1828. At the time of this canvass the Trustees were about ready to give up the Institution.

[66] i.e., Preaching by the Professors, Mssrs. Fowler and Smith, and financial appeals by the Treasurer, Mr. Daniel Pike.

[67] *Survey* for 1830, p. 7.

[68] Ibid., pp. 7f.

Thurston declined to accept the appointment.[69] Accordingly the unanimous choice of the Trustees fell upon the Rev. John Smith, of Wenham, Mass. Mr. Smith, while pastor at New Salem,[70] N. H., in 1816, had been selected as Professor of Theology in case the Rev. Mr. Wines declined his election. The present offer, therefore, was substantially a renewal. It was accepted. Mr. Smith was voted a salary of seven hundred dollars a year, "should he think that sum necessary for a support," [71] the salary to begin "at the time he was dismissed from his people in Wenham."[72] Mr. Smith was born in Belchertown, Mass., in 1766, so that he, like his predecessor, came to his work at Bangor well along in life. He was a graduate of Dartmouth in 1794, and, like Professor Wines, had studied theology with Dr. Nathanael Emmons, of Franklin, Mass. He was ordained pastor of the Congregational church of New Salem, N. H., January 4, 1797, where he remained till 1816. He was pastor at Wenham, Mass., from 1817 till his removal to Bangor in 1819, being dismissed September 8.[73]

At the same meeting of the Trustees, March 27, 1819, they unanimously elected as Professor Ashmun's successor in the chair of Classical Literature the Rev. Bancroft Fowler, whose salary was to be eight hundred dollars,[74] and he was subsequently voted one hundred dollars additional for expenses of moving.[75] Mr. Fowler was born at Pittsfield, Mass., in 1775. He was graduated from Yale College in 1796. After serving as a tutor at Williams College, then just established, for one year, 1799–1800, and at his Alma Mater from 1800 to 1804, he studied theology with Dr. Emmons. He was ordained as pastor of the Congregational church in Windsor, Vt., in 1805, and remained there till he was called to Bangor. The Trustees

[69] See declination of May 18, 1819, on file.
[70] So given in T. R. for Oct. 9, 1816; Sprague's *Annals* says Salem.
[71] T. R. for July 7, 1819.
[72] T. R. for Mar. 8, 1820.
[73] See Sprague's *Annals*, Vol. II, pp. 389–391.
[74] T. R. for Mar. 27, 1819. Acceptance on file, dated at Hampden, July 8, 1819.
[75] T. R. for July 7, 1819.

of the Seminary agreed to pay the salaries of the new Professors quarterly, and also voted that their children were to "be admitted to all the privileges of the Academic Branch of the Institution, under the same restrictions as other scholars, with the exception that they shall receive tuition gratuitously." [76] Though Professor Smith did not begin work till the fall of 1819,[77] Professor Fowler assumed his duties on the eleventh of June of the same year.[78] His work as an instructor, however, would seem to have been but temporary, since the Trustees were so pressed for funds that at their meeting of July 7, 1819, they appointed him as agent to obtain subscriptions and collect money for the School. Accordingly, on August 2 he set out for Vermont to bring on his family, and to fulfil his agency, leaving his work of instruction in the hands of the Preceptor of the Academy, and the Rev. Harvey Loomis, pastor of the First Church, and Secretary of the Trustees. From this absence he did not return till early in November, and then only to remain for three weeks, returning on November 22 to Vermont. Here he remained till February 10, 1820.[79] This prolonged absence of Professor Fowler gave rise to a pretty sharp correspondence between him and the Trustees over the payment of his first year's salary.[80] This was probably the cause of the Trustees voting at their meeting of August 29, 1821, to authorize their Treasurer to enter into articles of agreement with each of the members of the Faculty on the matter of services and salary for the ensuing year. The only result of this authorization, so far as appears, was a vote at the same meeting to make the salary of Professor Smith eight hundred dollars and thus equal to Professor Fowler's. The latter was not satisfied with even this amount, although the Trustees had paid him in addition his removal expenses. Despite these difficulties

[76] T. R. for July 7, 1819.
[77] October, according to the "Term Journal," of 1819, on file.
[78] The "Term Journal."
[79] Ibid, and letters of Professor Fowler on file.
[80] T. R. for Dec. 27, 1820, Dec. 27, 1821; and letters on file.

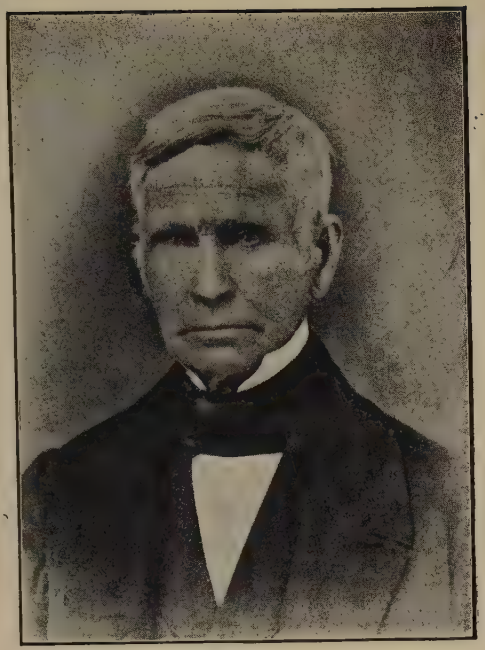
and differences, the two Professors were inaugurated March 8, 1820.[81]

Election of a Preceptor Postponed

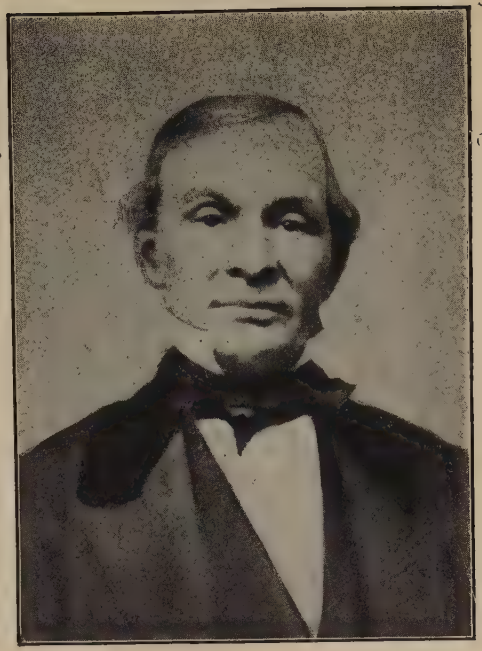
At the Trustees' meeting of July 8, 1819, a committee of three was appointed " to employ a Preceptor for the Academic Branch as soon as they shall think it expedient." It did not appear to this committee, or to the Trustees, expedient to engage another Preceptor. The statement of the " Survey " issued by the Trustees in 1830, dated December, 1829, is explicit that " on removal to Bangor, the Academic Branch ceased, and instruction was given only by the two Professors until the autumn of 1827.' [82] This probably means, not that all academic work was given up, but only that for the sake of economy a separate academic instructor was no longer employed, and that the work hitherto done by him fell to the Professors of the theological branch, more especially the Professor of Classical Literature.[83] For, at the Trustees' meeting of July 8, 1819, it was voted " that, although it is the principal object of this Seminary to prepare young men for the gospel ministry, yet other young men of good moral character may be admitted to enjoy instruction in the classical department "; later we find the Treasurer ' requested to pay the Treasurer of Bangor " Young Ladies' Academy " such sum as is or may become due to them as tuition, for instruction afforded to students of Maine Charity School,' [84] probably students of the academic branch. We find, further, the Trustees passing a vote, in 1823, ' that the Professor of Classical Literature instruct the students of the Seminary in Geography, English Grammar and Rhetoric,'[85] manifestly secondary, not theological studies; and the earliest catalogue of students in existence, that appended to the statement, " Receipts at

Academic Work Continued

[81] T. R. for Mar. 8, 1820. The " Term Journal " has an entry making the date of the inauguration March 12, probably erroneous, since that was Sunday.
[82] *Survey*, p. 5.
[83] See Pond in *Mirror* for Aug. 16, 1859, p. 9.
[84] T. R. for Mar. 8, 1820.
[85] T. R. for Aug. 7, 1823.



REV. BANCROFT FOWLER, A.M.
Professor of Sacred Literature, 1819-1825



REV. ABIJAH WINES, D.D.
Professor of Systematic Theology, 1817-1819

the Treasury," and dated October, 1823, gives the names of students in four classes. Finally, full provision was made for academic students in the By-laws adopted by the Trustees in 1820.[86] It would seem perfectly clear, therefore, that the Trustees, after the removal to Bangor, still continued the academic department, but under the instruction of the two theological Professors only, Messrs. Smith and Fowler.

To these two men, then, fell the work of the School in both its departments, except for what assistance was had through the teacher, or teachers, of the Young Ladies' Academy. The duties of the two men must have been varied and onerous. They must instruct in academic as well as theological branches. They must maintain discipline over young men of greatly varying ages. The relations of the Professors to their pupils are well defined in the first chapter of the By-laws,[87] entitled, "Powers and Duties of the Professors," as follows: "It shall be the duty of the Professors to see that the laws enacted by the Trustees are executed; also to watch over the students with paternal care; inform their minds; use means to refine their manners; maintain with them friendly and Christian intercourse; examine into their spiritual concerns; and advise to such measures as shall be calculated to prepare them for usefulness in the gospel ministry." For all this work they were promised salaries of $700 or $800 a year,[88] a little grudgingly it would appear,[89] and with not the best prospect that they would be paid promptly, or even fully.[90] Moreover, what they obtained from preaching must be turned in to the Treasurer.[91] The money thus obtained amounted to an average of $200 annu-

Duties of the Professors

[86] T. R. for Aug. 4, 1820.

[87] These By-laws were prepared by a Committee of the Trustees, consisting of Mssrs. Pike, Loomis and Dutton, appointed Mar. 9, 1820, and were adopted Aug. 4, 1820. They were probably a compilation of various votes of the Trustees, and of a previous body of By-laws drawn up for the School while at Hampden, of which no copy exists; see T. R. for May 5, 1814, June 29, 1815, Oct. 9, 1816, Nov. 26, 1818, but especially Nov. 26, 1817.

[88] T. R. for Mar. 27, 1819; for Aug. 29, 1821; *Survey*, 1830, p. 7; *Mirror* for Feb. 6, 1824, Feb. 5, 1829.

[89] T. R. for July 7, 1819.

[90] Cf. *Mirror* for Feb. 5, 1829.

[91] *Survey*, 1830, p. 7. Letter of David Thurston in *Mirror* for Feb. 6, 1824.

ally from 1820 to 1829.[92] Until other provision could be made, Professor Fowler was to have the charge of the philosophical apparatus and Professor Smith was to act as Librarian. The burden of the selection of text-books still fell upon the Trustees, though the Professors were expected to favor them with such suggestions of improvements in these as might appear to the instructors important. Some relief in the discipline of the students might be obtained through monitors appointed from the students.[93] The word "paternal," used in the By-laws, well characterizes the relation of teachers and pupils. That relation was characteristic of all institutions of higher learning of the period.

Prior to the removal of the Seminary to Bangor, the Trustees voted "that after the year ending Aug., 1819, the conditions of admission into the freshman class[94] (except when age or other circumstances shall forbid) shall be, that the candidate, in addition to a thorough acquaintance with the Latin and Greek Grammar and a good knowledge of common Arithmetic, shall be able to read and parse, with ease and correctness, the four first books of Virgil's Æneid, the four Orations of Cicero against Cataline and the four Evangelists in Greek."[95] These were quite an advance over the conditions prescribed the previous year, and were substantially the requirements for entrance to college at that time, being later[96] incorporated into the By-laws as the literary qualifications for admission. The general conditions of "possessing good natural ability and personal piety" remained the same as before. Every candidate was to be examined by the Professors. Young men of good moral character but not purposing to enter the ministry

Conditions of Admission Raised

[92] *Survey*, p. 7, though the statement is not quite clear. Cf. *Mirror* for Feb. 5, 1829 Feb. 11, 1830, and also for Feb. 6, 1824; the last authority putting the income from this source as high as $600.

[93] For these and other specifications, see By-laws, Chap. I.

[94] Cf. a letter from "B.C." in the *Mirror* for Jan. 16, 1824; and letter of D. Pike, of Mar. 12, 1824, in Letter-Book.

[95] T. R. for July 8, 1819.

[96] T. R. for Aug. 4, 1820. See also a letter from Professors Smith and Fowler, dated at the Seminary, Dec. 16, 1822, and published in the *Mirror* for Mar. 14, 1823.

were to be admitted to the classical department on payment of tuition.[97] Tuition for these was fixed at sixteen dollars a year.[98]

Student Regulations

Besides the usual duties, students were required to attend public worship on the Sabbath in places designated by the Professors. Each student was expected to "perform dayly (except on the Sabbath) as much exercise as is equal to two hours labor," if practicable in some productive employment; by vote of the Trustees the amount of labor was made more specific, viz., six hours in a week during term time, and was to be under the supervision of the Treasurer.[99] It was expected of "every student, to whom God has given suitable talents, to improve in the art of singing."[100] Each student was expected to commit to memory and recite daily such portions of the Holy Scriptures as were assigned him by the Professors. That students might be accomplished in reading the Scriptures in public, an exercise for that purpose was held every week under the care of the Professors.[101] No student was allowed to "preach as a candidate for settlement with a particular people"; students in the last, or second, year of their theological studies might, with the consent of their Professors, receive license to preach, but even so they were not to preach contrary to the advice of the Professors; a student, not licensed to preach, could take only such parts in religious meetings as were approved by the Professors.[102] Absences for preaching, however, were allowed,[103] and all of the students were engaged more or less in religious work. For such work there was abundant opportunity. The Treasurer, Daniel Pike, remarks: "The professors and students cannot pass the limits of this town

[97] By-laws, Chap. II.
[98] T. R. for Dec. 27, 1821.
[99] T. R. for Aug. 7, 1823. A beneficiary refusing to work might lose his aid; T. R. for Dec. 21, 1825.
[100] By-laws, Chap. III.
[101] By-laws, Chap. VIII.
[102] By-laws, Chaps. III and IV.
[103] By-laws, Chap. IV.

without finding work for the missionary. To this work they readily apply themselves. In many places, meetings on the Sabbath are, by them, constantly conducted, and in others occasionally." [104] A correspondent for "The Mirror" for the same year[105] says: "The students who go out as schoolmasters usually hold services on the Sabbath, in which they read sermons and lead in devotional exercises. Six or eight destitute societies in the vicinity of Bangor are supplied with preaching by the professors and seniors." A few years later we are told that in the previous winter the Seminary students conducted fourteen Sabbath schools in the vicinity of Bangor.[106]

The Curriculum

The time covered by the course of the School was originally four years. The four years were termed, after college custom, Freshman, Sophomore, Junior and Senior.[107] The studies of the first year were the English, Latin and Greek languages, Geography, Composition and Arithmetic; of the second year, the languages, Geography, Composition, the higher branches of Mathematics, Rhetoric, Logic and Natural Philosophy; of the third and fourth years, that is, those properly theological, Natural Philosophy, Civil and Ecclesiastical History, Moral Philosophy, Metaphysics, Theology, Composition and Delivery of Sermons, and Pastoral Duties.[108] A letter[109] from a man signing himself "B.C.," dated 1824, gives us much information about not only studies, but also text-books.[110] He writes as follows:

Studies and Text-books

"The Preparatory year and the first in the Institution are devoted to the study of the learned languages, during which Virgil's Æneid, Cicero's Select Orations and the Greek Testament, together with the usual introductory books, are critically read and reviewed;

[104] Receipts, etc., 1823, p. 21.
[105] Nov. 14, 1823, p. 50.
[106] Conf. Mins. for 1828, p. 14; cf. communication from "Cumberland" in *Mirror* for May 20, 1830, p. 161, and statement of Rev. Thomas Smith, of Brewer, in *Mirror* for Nov. 20, 1851, p. 66.
[107] By-laws, Chap. VIII; catalogue for 1823.
[108] By-laws, Chap. V.
[109] See *Mirror* for Jan. 16, 1824.
[110] As noted above, the selection of text-books was primarily in the hands of the Trustees.

though, in some instances, parts of these have been omitted for want of time. The second year is devoted to the study of English Grammar, Geography, Rhetoric, Locke On the Human Understanding, Euclid's Elements of Geometry, the two volumes of Stewart's Philosophy of the Mind, and the first volume of Webber's Mathematics; together with such further attention to the languages as time will permit. During the third year, the students are occupied in studying the second volume of Webber's Mathematics, Enfield's Natural Philosophy [111] and Astronomy, Paley's Moral Philosophy, Edwards' On the Will, and writing dissertations on theological questions. The fourth year is devoted exclusively to theology and the composition of sermons. During the whole term, the students have frequent exercises in composition, and one half day in a week is devoted to speaking and extemporaneous discussion. They are expected also to read a course of profane and ecclesiastical history; and to devote as much time to miscellaneous reading as can be spared from more important pursuits." "A few," it is stated, "are permitted to go through the scientific and theological course without attending to the learned languages, but these are exceptions to the general rule." [112] At the close of his term of study, each student, in good standing, was entitled to a certificate from the Professors.[113] The form of this certificate was determined by the Trustees [114] on the occasion of the first graduation of a class from the School, and was as follows:

Graduation Certificate

"*Maine Charity School*

"This certifies that Mr.—— has completed the course of literary and theological studies prescribed in this Seminary, that he sustains a good

[111] The purchase of a philosophical apparatus was authorized by the Trustees, March 9, 1820; the apparatus was put in charge of the Professor of Classical Literature; By-laws, Chap. I. A descriptive list of the apparatus is on file.
[112] *Mirror* for Jan. 16, 1824. See *ante*, p. 76.
[113] By-laws, Chap. IV.
[114] At their meeting of Aug. 2, 1820.

moral and Christian character, and that he leaves the Institution in a regular and honorable manner.

Bangor, ——— } Professors."

These certificates were conferred in a public manner on the day of the Anniversary or Public Exhibition, till after the reorganization of the School in 1827.[115]

Resident Licentiates

Provision was made for resident licentiates, and for those who already held the certificate of the Seminary, to pursue their theological study further in connection with the Seminary.[116]

The Library

Full rules are laid down in the By-laws for the maintenance and use of the Library. The only rule of particular interest is that which authorizes the Professors "to withhold from the students any book which in their opinion is of dangerous tendency."[117] How many volumes constituted the Library when the School removed to Bangor nowhere appears.[118] The Professor of Theology, as already noted, was to act as Librarian until further provision.[119] The purchase of $200 worth of books was authorized in 1828. In December, 1829, the library is said to consist of nominally 1,200 volumes.[120]

Beneficiary Funds

The School being a "charity" institution, as in the years while at Hampden, so in the early years at Bangor, much attention is paid to the matter of beneficiaries. One entire chapter of the By-laws[121] is devoted to this matter, with casual reference elsewhere, and the matter was subject to frequent legislation by the Board of Trustees. The remission of tuition was one form of beneficiary assistance. The conditions attaching to this matter were as follows: "Any man of whatever denomi-

[115] T. R. for Aug. 8, 1828.
[116] By-laws, Chap. IV. See also *post*, p. 139.
[117] By-laws, Chap. VI.
[118] The Treasurer was directed in Dec., 1820, to put it in order.
[119] By-laws, Chap. I; no further provision seems to have been made till Aug. 7, 1828, when Daniel Pike, the Treasurer, was chosen Librarian.
[120] *Survey*, p. 8; see T. R. for Aug. 8, 1828.
[121] Chap. VII.

nation of Christians, upon giving evidence of possessing good natural abilities, personal piety and devotedness to the work of the ministry, and professing to believe in the great doctrines of the Protestant faith, may receive instruction gratuitously." [122] Beneficiaries proper of Seminary funds must satisfy the Professors of their "good natural ability, personal piety and devotedness to the work of the ministry," and the Treasurer of their "indigence." Furthermore they must be of either "the Congregational or Presbyterian order of Christians." They were put on three months probation, the expenses for these three months not being guaranteed. Failure to make reasonable progress in studies forfeited assistance. Every beneficiary was required, while under instruction, to give security to the Treasurer for all expenses incurred on his account; and before he could receive his graduation certificate, he must compound all sums received into one note, signed by himself and at least one disinterested person.[123] The debt to the Seminary, by later action of the Trustees, was to be a preferred debt, collectible in preference to the student's outside indebtedness.[124] 'If the beneficiary were expelled from the Seminary; if by reason of improper conduct he should fail of obtaining license to preach; or if, after he had obtained license, he should, by immorality, forfeit the privileges of the license, he was obligated to refund upon demand the whole amount with interest. If he should be diverted from the work of the ministry, or leave the Institution to pursue his studies elsewhere, but still maintain a fair character, he was obligated to refund on demand the whole amount without interest. In all other cases one half of the sum was to be refunded upon demand.' [125]

Pecuniary assistance to an amount not exceeding seventy dollars *per* year could be granted. To students in the aca-

[122] By-laws, Chap. IV.
[123] Cf. By-laws for the Trustees, under T. R. for Aug. 4, 1820.
[124] T. R. for Dec. 21, 1825.
[125] There is a large amount of correspondence on file relating to such refunds by beneficiaries.

demic department studying with a view to the ministry this assistance was given precisely as to the students of theology.[126] Students who obtained new subscriptions for the Society for Theological Education were to have the benefit of such subscriptions while at the Seminary, provided the sum were not more than seventy-five dollars.[127] The actual amount granted the beneficiaries of funds in the hands of the Trustees had averaged for the years 1820 to 1829 about $60.[128] On one occasion the Treasurer was ordered to see " that such sum in money be furnished to each beneficiary, at the close of each term, as shall be equal to the value of his board and washing (not exceeding two dollars a week) during such period as such beneficiary may have, in the course of said term, attended the School, strictly in the character of a student,[129] and no more; except by special order of the Trustees."[130] Board in the above order probably included also lodging, since at that time the Seminary was without a dormitory and the students must lodge in private houses. Sometimes citizens of Bangor made subscriptions to the Seminary in the form of board and lodging.[131] In some cases students who passed their vacations in study on advice of the Professors might receive assistance for such periods.[132] The average number of beneficiaries per year from 1820 to 1829 had been seventeen.[133] This, of course, includes many who were beneficiaries for a series of years. By 1830 forty of the young men who had completed their studies at the Institution had been on the "charity foundation"; and twenty-two of the students then connected with it in both branches, theological and classical, were being supported by such funds. Besides these, eighteen others had received partial support, making the total number of beneficiaries eighty,

[126] Catalogue for 1827–1828, pp. 6 and 8.
[127] T. R. for Aug. 30, 1821.
[128] *Survey*, p. 7; Receipts, etc., 1823, p. 21; *Mirror* for Feb. 6, 1824.
[129] i.e., not while absent to teach.
[130] T. R. for Mar. 9, 1820.
[131] T. R. for Aug. 3, 1820.
[132] T. R. for Jan. 8, 1824, and Dec. 21, 1825.
[133] *Survey*, p. 7; for the conditions in 1823 see Receipts, p. 20.

and the whole amount bestowed upon them about $12,000.[134] In the order of March 9, 1820, referred to above, the Treasurer was authorized to furnish, gratuitously, to any beneficiary, such articles of clothing as might be in the Treasury, and absolutely needed by the beneficiary.

Besides the various beneficiary donations of the Trustees, the students had sundry other means of getting support while attending the Seminary. The chief of these was by teaching school, especially during the long winter vacation of ten weeks beginning late in December. In fact, this vacation was lengthened in 1823,[135] probably to give larger opportunity for the students to add to their income in this way. Absence from the Seminary during its sessions was granted for this purpose.[136] Indeed, such absences were rather encouraged than discouraged because of the scarcity of school teachers in and about Bangor, and the quality of the teaching usually procurable.[137] The number of students thus engaging in teaching was considerable. We are told that "for two or three months in the winter nearly twenty districts are furnished with pious schoolmasters from the Seminary."[138] By another writer we are told that day schools with more than a thousand pupils in them were being conducted by students from the Seminary.[139] The amount of money thus obtained, and by other means, was quite large. In the first report rendered the State Conference by the Visitors to the Seminary, appointed by that body on request of the Trustees in 1829, some most interesting figures are given respecting the income of students from various sources. For the year ending November 1, 1829, there had been but twenty students in the Institution. These had earned $757.25 by keeping school; $267 by

Other Sources of Student Income

[134] *Survey*, p. 9.
[135] T. R. for Aug. 7, 1823.
[136] By-laws, Chap. IV. Especially for students in the Classical Department, see Cat. for 1827–1828.
[137] See Receipts, p. 20.
[138] *Mirror* for Nov. 14, 1823. Cf. letter of D. Pike, of Dec. 4, 1823, in Letter-Book.
[139] Conf. Mins. for 1828, p. 14, in report on the state of religion in Penobscot county.

teaching singing-school; $15 by keeping a writing-school; $117.12 by agencies of various kinds; $211.63 by manual labor; or a total of $1,368. Work in the garden of the Seminary had brought in $150. The whole amount earned by the students is estimated at $1,600.[140]

Expenses

The entire annual expense, exclusive of books and clothing, of a student preparing for the ministry, was estimated in 1827 to be seventy-five dollars.[141] In 1830 it was estimated to be from $73.42 to $81.75 for a student who boarded in Commons, and for one boarding in a private family from $89 to $92 per year. The cost of board, room, bed and washing in 1822 is reported to have been ten or eleven shillings a week.[142] In 1829 board at Commons, inclusive of rent and care of room, washing and mending, is reported to be furnished at actual cost, ranging from $1.62 to $1.75.[143] Naturally there could be no sumptuous living at that price even in those days.[144]

The Academic Year

In accordance with the original plan of the School, modelled after the theological schools of the English Dissenters, the course of study prescribed covered four years. Each academic year closed with the last Wednesday in August, both at Hampden[145] and in the earliest years at Bangor. This day was established as the end of the year by the By-laws of the School[146] and recognized as such by the By-laws of the Board of Trustees.[147]

Examinations

While at Hampden the students were publicly examined quarterly,[148] but for quarterly were apparently substituted semi-annual examinations, in accordance with the By-laws of 1820, reading as follows:

[140] *Mirror* for Feb. 11, 1830.
[141] Cat. for 1827–1828.
[142] Letter of Professors Smith and Fowler, dated Dec. 16, 1822, in the *Mirror* for Mar. 14, 1823. The shilling being a Massachusetts shilling was worth 16⅔ cents; the amount given, therefore, being $1.67 to $1.84.
[143] *Survey*, 1830, p. 18; see also *Mirror* for Feb. 5, 1829, and Feb. 11, 1830.
[144] See a letter from Cyril Pearl, a student of the class of 1832, on diet, in "The Journal of Health," Vol. II, No. 8, for Dec. 22, 1830, in the library of the Maine Historical Society, at Portland.
[145] T. R. for Aug. 26, 1818, and July 8, 1819.
[146] Chap. VIII.
[147] In T. R. for Aug. 4, 1820.
[148] T. R. for Nov. 28, 1817.

"On the last Wednesday of December annually, there shall be a public examination of the Freshmen and Sophomores; and on the Tuesday preceding the last Wednesday of August annually, there shall be a public examination of the Juniors and Seniors; and on the last Wednesday in August annually there shall be a public exhibition of the Seniors and of such other students as the Professors may appoint."[149] The Public Exhibition of the year the By-laws were adopted was held on August 2, but those for the years 1821 and 1822 were held in conformity with the By-law. At the annual meeting of the Trustees, August 29, 1822, it was voted that "the annual commencement" be the Wednesday succeeding the fourth Wednesday of June, but at the semi-annual meeting of the Trustees, of December 26, 1822, the By-law was so amended as to make the date of the public examination of the Freshmen and Sophomores the third Wednesday of May, that of the Juniors and Seniors on the Tuesday preceding the first Wednesday of August, and the Public Exhibition on the following day. The Public Exhibition of 1823, and also those of the succeeding years till 1829, conformed to this revised rule. In 1829, the date of the Public Exhibition, and so the close of the academic year, was changed to the second Wednesday of September,[150] so continuing till 1836. This change, together with changes in the vacation periods, was made probably to conform to the calendar of the older Theological Seminaries,[151] and was part of a great change which will be spoken of at length below.

Vacations

The By-laws provided for two vacations in each year, separating from each other what were known as the summer and winter terms. One vacation of four weeks followed the day of the Public Exhibition, and the other of eight weeks followed the first Wednesday of January.[152]

[149] By-laws, Chap. VIII.
[150] In accordance with the new By-laws, adopted Aug. 7, 1828, after the reorganization of 1827; see T. R. for Sept. 9, 1829; and compare T. R. for Aug. 8, 1828.
[151] Report of Conf. Visitors, *Mirror* for Feb. 11, 1830.
[152] By-laws in T. R. for Aug. 4, 1820.

Probably this had been the previous arrangement of vacations.[153] In 1822 when the Public Exhibition was set for the Wednesday succeeding the fourth Wednesday of June, the following vacation was made six weeks.[154] The revision of the By-laws, made by the Trustees the following December,[155] probably did not change the longer vacation after the Public Exhibition.[156] In August, 1823,[157] the Trustees lengthened the mid-winter vacation to ten weeks, probably to accommodate students who desired to teach, as already noted. In 1829–30, however, though the vacation after "Anniversary" is still six weeks, the mid-winter vacation has been changed to one of five weeks beginning the last Wednesday of April.[158] This, too, was due to the changed character of the organization of the Seminary, and was made on the suggestion of the Directors of the American Education Society.[159]

First Graduating Class

The first class graduated from the School was that of 1820, the year after removal to Bangor. The graduation took place on August 2 of that year. The class numbered six, Bangor's first contribution to the Christian ministry. These six men were Nathanael Chapman, Ira Dunning, Abraham Jackson, Elijah Jones, Thomas Simpson and Samuel Stone. Two others, Moses Welch and Timothy Wilcox, had been connected with the class, but were not graduated. Of these eight men, one only was born in Maine; one each in Vermont, Massachusetts, Connecticut and New York, and three in New Hampshire. So far as known, no one of them was a college graduate. One of the eight died at Bangor the fall of his graduation. The other seven all entered service in Maine. As regards origin, therefore, in part as regards education, and in regard to service, this first class was fairly typical of Bangor's output during

[153] T. R. for Mar. 9, 1820.
[154] T. R. for Aug. 29, 1822.
[155] T. R. for Dec. 26, 1822.
[156] Cat. for 1827–1828, p. 6.
[157] T. R. for Aug. 7.
[158] *Survey*, p. 18.
[159] See *Mirror*, Feb. 11, 1830.

the first century of her history. How many and which of these eight had had the instruction of Professors Ashmun and Wines, as well as that of Professors Smith and Fowler, there is no means of knowing definitely, but the vote of the Trustees according them their certificates speaks of them as "having finished their course of studies in this Seminary."[160] The exercises of the graduation, called a "Public Exhibition," are not given. They would appear to have been preformed with some pomp, and accompanied by singing, since the Trustees take occasion to thank the choir of singers, and "the Gentlemen who officiated as Marshalls for their polite attention and useful services."[161] The first "Exhibition" of which we have any detailed description is that of 1822.[162] Among the exercises by "Juniors" was a declamation in Latin and also one in Greek. The Seniors are called "Candidates." The previous Sabbath day[163] there had been a baccalaureate sermon to the graduating class preached by Professor Smith, of which an edition of not more than five hundred copies was authorized by the Trustees to be printed. The sermon would seem to have been more pleasing to the honorable Board of Trustees than the length of the exercises at the Public Exhibition, at least of the previous year, for the Trustees' records for 1821[164] contain the following vote:

"Public Exhibition"

"That we request the Professors to have the exercises of the Public Exhibition shortened."

There had also been in the course of the week an oration before a student society (then and for some time to come in existence) called the "Henosis Adelphon." The music in connection with the exercises is reported as "sacred," and the exercises as a whole are thus characterized: "We under-

[160] T. R. for Aug. 2, 1820.
[161] T. R. for Aug. 2, 1820, for Aug. 28, 1821, etc.
[162] See the *Mirror* for Sept. 14 and 21, 1822. There is on file one copy of the "Order of Exercises" of the "Exhibition" of 1823, printed in Norridgewock, Me. It corresponds closely to the "description given in the text.
[163] Aug. 24.
[164] T. R. for Aug. 30, 1821.

stand the audience was very large, yet exhibited the stillness and solemnity of a Sabbath assembly; which also the performances were calculated to excite and preserve."[165] Probably the brevity of the services, induced by the Trustees' vote of the previous year, added to the good impression left.

Number of Students

Up to December, 1823, sixty-two students had been received on probation.[166] This number is considerably larger than the total of graduates and non-graduates reported in the General Catalogue for 1901. The General Catalogue issued in 1827 gives the number of graduates to date as forty-six, an average for the six years in which classes had graduated (no class graduated in 1821) of nearly eight. This catalogue lists three Resident Licentiates and five in each of the Senior and Junior classes, but no members of the Middle class because " in consequence of new arrangements in the course of study, no class will be graduated in 1829." The General Catalogue for 1901, up to, and inclusive of, the year 1830, when, it asserts, no class graduated, enumerates fifty-six graduates and nine non-graduates, or a total of sixty-five men who had had theological instruction in whole or in part at Bangor during what we shall see was an experimental and most trying period in the life of the Seminary.

Opposition to the Seminary

As has already been noted[167] in the history of the establishment of the Seminary, Mr. Ashmun, in a letter of 1818, referring to his coming to the Seminary in the fall of 1816, speaks of " the number and influence of its decided opposers in Maine and Massachusetts proper." It nowhere appears who these opponents of the new institution were, nor what were the reasons for their opposition, however easy it might be to surmise at least the latter. If we may trust Mr. Ashmun, the opposition brought discouragement to even the projectors of the new enterprize, though there is not the least reference by the Trustees in

[165] *Mirror*, Sept. 14, 1822.
[166] Receipts, 1823, p. 20.
[167] *Ante*, p. 31.

their records to the opposition. At any rate they went forward to not only the temporary, but also the permanent establishment of the School. It is possible that the limited success of the School at Hampden gave pause to the opposition; but, if so, the removal to Bangor would seem to have reawakened the hostility, and brought it to expression in the press of the time, not so much in Massachusetts since Maine was now an independent State, but in Maine itself with considerable vigor and insistence.[168]

The earliest reference to it is in a communication to the press [169] by Mr. Pike, the Treasurer of the School, more than three years after the removal to Bangor. A letter from Professors Smith and Fowler, early in the following year,[170] refers to the opposition as being apparently on the grounds that the four years course would stand in the way of some young men going to college; that men would be sent into the ministry inadequately prepared; and that the money expended on the School had best be given to young men who would study with settled ministers. The objection on the ground of the inadequacy of the preparation finds expression a little later in the fear that the Institution will "lower down the ministerial character." [171] A keen critic, who signs himself "S," under the caption, "Maine Charity School," begins his summary of criticisms with the Latin sentence "Eloquar an Sileam?" His objections are that the sum of $12,000, just then being raised to endow a Professorship, is too large a sum to be raised in the State, and by the denomination; and, even if it be subscribed, will not be paid, and cannot be collected; but chiefly that the Institution "seems to be a College, a Theological Institution, and an Academy, and yet nothing is more evident than that it is neither of these"; that it "should have less uncertainty and less mixture

Reasons

[168] See *Memoir of Jotham Sewall*, by his son, p. 259.
[169] *Mirror* for Dec. 20, 1822.
[170] *Mirror* for Mar. 14, 1823, copied from the Bangor *Register*.
[171] *Mirror*, Nov. 21, 1823.

about it." [172] Some persons, chiefly in the western part of the State, feared the possibility of interference with Bowdoin College.[173] It was also charged that the plan of the Institution would "excite and perpetuate a division among the orthodox Congregationalists,"[174] a charge which in the heat of the then raging Unitarian controversy was of far more weight than would now seem possible.

The Defense

The School was not wanting able defenders of its establishment, of its plan and policy. To the earliest extant publication by the Trustees, "Receipts, etc.," of November, 1823, to which reference has frequently been made, was appended a communication, "To the Patrons of this Seminary," probably inspired by the Trustees as a body, but signed by their alert and efficient Treasurer only, Mr. Daniel Pike. The communication, though on its surface a report of progress, and an appeal for funds, is manifestly an apologetic for the Institution against its critics. Mr. Pike says:

"It is proper for those who make sacrifices to attain an object, to indulge a degree of solicitude respecting the success of their efforts. And it becomes the duty of those who are intrusted with the application of the sacrifices, to relieve, so far as may be practicable, the solicitude of the donors. By the information thus gained, those who make the sacrifices will be enabled to form an opinion of the propriety of increasing or diminishing, continuing or suspending the measures adopted.

"The *principal* object, for which you have favored us with your contributions, is the increase of faithful and well qualified ministers of the gospel. Other important objects are inseparably blended with this. Only a few of you can personally observe the operations of the Seminary, or witness their effects. You must therefore remain unprepared to draw any conclusions from these, respecting the ultimate success of the system, or the duty of continuing your patronage. To enable you to act judiciously, we will lay before you such facts as have the most important relation to the subject."

[172] *Mirror* for Jan. 9, 1824.

[173] See editorials in the *Mirror* for Feb. 20 and Mar. 5, 1824, and especially a letter of Stephen Thurston in *Mirror* for Feb. 26, 1829, and letter of Mssrs. Adams and Tyler, in *Mirror* for April 9, 1829.

[174] See letter of David Thurston in *Mirror* for Feb. 6, 1824.

Mr. Pike proceeds to characterize the members of the Faculty, to state the numbers and character of the students connected with the School, and then sums up as follows in part:

"Those who have completed their education, meet with encouraging reception as preachers. With a very few exceptions all have been constantly employed since they left the Institution; and last August [1823], the applications for ministers were more than the class could supply. . . . The foregoing statement will show with what success we have pursued the *principal* object. Those of minor consequence have been pursued with equal success.

"The most careless observer has witnessed enough of the neglect of moral and religious instruction in the system of education generally adopted in our schools,[175] to make the patriot tremble for our country, and the Christian for the church. To counteract the effects of this neglect, by introducing a system radically different, was ever an important subject in the view of the founders of this Institution. This, its enemies saw and determined to prevent; but their efforts failed. The system is introduced — it is operating with power, and steadily advancing to its triumph. The students have become popular as instructors — they introduce, into their schools, devotional exercises, and moral and religious instruction. Thus a foundation is laid, in their pupils, for those principles which are indispensable to the welfare of the church and nation.

"Many of you know, by personal observation, how extensive a region in this section of the State lies waste because there are not a sufficient number of laborers to subdue and cultivate it. The location of the Seminary is peculiarly favorable to remedy this evil. . . . The establishment of Sunday schools, is another work in which the members of the Institution are much engaged.

"Thus in all its projected modes of utility, the plan has been successful; and from the eminence we have now gained, we look around with satisfaction on the good, which, in so few years, has been produced." [176]

There certainly could be no more adequate and fitting reply to critics than that Mr. Pike made, the statement of accomplishments. Replies, however, to the individual points of criticism were forthcoming. It was asserted, that "the Institution was planned in accordance with the maxim 'that

[175] i.e., in the public schools.
[176] Receipts, 1823, pp. 19–21.

the middle way is best,' and hence the School is a medium between two extremes;"[177] that instead of 'lowering down the ministerial character,' the Seminary has "the special design, by the education of an older class of pious young men, to provide ministers of good abilities, ardent piety, and competent, if not the most refined, education, for the numerous destitute churches and congregations of this State, and particularly in this section of it."[178] Anent the discussion, the editor of "The Mirror" takes up the matter and makes an attempt to present the two sides impartially and suggests ways of reconciliation. He proposes, for example, an inferior age-limit for the students admitted, say twenty-two or twenty-four, in order not to conflict with the colleges. He further suggests something far more practical, that the Institution be made exclusively a Theological Seminary.[179]

The Opposition Ceases

The criticism of the Seminary, however, did not continue long. The years 1822 to 1824 saw the worst of the opposition. The apologists for the Institution evidently had rather the better of the discussion. By February, 1824, one of them could say: "The members who had formerly objected to the School now regarded it with kinder feelings"; and, 'though a considerable number who had contributed to the support of the School a few years since, had withdrawn their support, yet, because of alterations in the Institution, these had for the most part been drawn back.'[180] That is, to some extent at least, the critics had forced the Trustees to a capitulation. Just when the alterations were made does not appear from the records of the Trustees, since there are no records from January 7, 1824, to December 21, 1825,[181] and no mention of changes is made in the records for 1823 and

Because of Changes in the Seminary

[177] Letter from David Thurston in *Mirror* for Feb. 6, 1824.
[178] "B.C." in *Mirror* for Jan. 16, 1824; cf. editorial in *Mirror*, Jan. 4, 1828, p. 83; and communication from "Cumberland," in *Mirror* for July 29, 1830.
[179] *Mirror*, Feb. 20 and 27, and Mar. 5, 1824.
[180] David Thurston, in *Mirror* for Feb. 6, 1824.
[181] Rev. Harvey Loomis, pastor of the First Church, Bangor, who had been Secretary of the Trustees since August, 1818, died Jan. 2, 1825, having been indisposed for some time.

1824. The only reference made in the extant records is under date of August 3, 1826, as follows: "That a previous regulation prescribing five years for the course of study be repealed." It is possible that the change from four to five years was made so as to affect the academic year, 1823–24,[182] and was not recorded; but it is probable that the change did not go into effect till the year 1824–25. The change would have been made earlier had funds permitted.[183] The change in the length of the course must have involved some alteration in the curriculum, but, there being no catalogues for the years immediately involved, what alteration cannot now be determined.[184]

Course Lengthened to Five Years

This lengthening of the course, however the studies may have been distributed, evidently did not satisfy the Trustees. At their annual meeting in 1826,[185] they not only repealed the regulation, of previous unknown date, prescribing five years for the course of study, but voted explicitly "that the period for completing the whole course of study prescribed in this Institution be four years." At the same time and by the same vote, they decided "that the terms of admission to Maine Charity School be the same with those at present required for admission to Bowdoin College." It was also voted "that young men admitted as students in *Theology merely*, shall be expected, after the present year, to continue in the Institution two years."

Return to a Four Years Course

It is clear that the Trustees were not satisfied with a partial capitulation to their critics, and yet were not fully decided in their own minds what was the wisest course to take with the Institution under their care.

In 1826 the finances of the Institution are reported to have

[182] See letter of David Thurston, in *Mirror* for Feb. 6, 1824.
[183] See letter of "B.C." in *Mirror* for Jan. 16, 1824; and an editorial, *Mirror* for Feb. 27, 1824; also for Aug. 20, 1824.
[184] Unless the course as described by "B.C." in *Mirror* for Jan. 16, 1824, be intended for the revised curriculum. The narrative assumes that he is describing the four years course.
[185] T. R. for Aug. 3, 1826.

been in the best condition yet attained,[186] but whether as the result of the changes made in the two previous years does not appear. The following year, however, the Treasurer reported that little money had been received except for the endowment of the chair of Theology, and of the whole amount (intended to be $12,000) he expected to realize only $10,000.[187]

On September 13, 1825, Professor Fowler addressed a letter to the Trustees resigning the chair of Classical Literature.

Resignation of Professor Fowler

The reasons for his resignation may have been personal, or connected with the onerous duties of his chair, or with the change made in the Institution. At the Trustees' meeting of December 21, 1825, his resignation was accepted,[188] but he continued to teach till the close of the spring term of the academic year 1825–26, receiving his salary to that date, and he was promised a continuance of his salary for the ensuing six months.[189] A committee of the Trustees, consisting of Messrs. Pomroy, Pike and Blood, appointed at the same meeting, were instructed to procure a tutor in Classical Literature from the commencement of the summer term, 1826, to the close of the summer term, 1827. At the annual meeting of the Trustees, August 2, 1826, it was voted 'that his [i.e., Prof. Fowler's] name should be annexed to the diplomas given to the students, that day to leave the Institution, in addition to the names of the present Instructors.'

Later Career of Professor Fowler

Professor Fowler, after leaving the Seminary in the summer of 1826, established a school for young ladies in West Brookfield, Mass., which he carried on successfully till 1831. He then returned to the work of the ministry, holding three pastorates, at Northfield,

[186] See, *Mirror* for June 16, 1826, a letter from Rev. Swan L. Pomroy, Rev. Harvey Loomis' successor as pastor of the First Church, Bangor, as member of the Board of Trustees, and as Secretary of that Board. The letter is dated May 31, 1826, and copied from the *Recorder and Telegraph.*

[187] *Mirror* for June 15, 1827.

[188] T. R. for Dec. 21, 1825.

[189] See several letters on file. Professor Fowler did not receive all the money due him till several years after leaving Bangor.

Mass., from 1831 to 1836, at Bernardston, also Mass., 1836 to 1839, and finally at Greenfield, N. H., from 1839 to 1845. He removed to Stockbridge, Mass., in 1845, where he lived amid his books and his friends till his death, April 5, 1856, at the advanced age of eighty-one. " He brought to the chair of Sacred Literature not only an acute mind and large scholarship, but also a fine classical taste and a wide acquaintance with *belles-lettres*. He was a Christian gentleman, much esteemed by his pupils, and devoted to the interests of the Seminary." [190] " He was a ripe scholar," says Dr. Pond, " a good writer of sermons, but his manner in the pulpit was not agreeable, and therefore, as a preacher, he was not popular. He did not pass with the public for what he was worth." [191]

Character

The tutor [192] whom the committee of the Trustees procured to succeed Professor Fowler in the chair of Classical Literature was Mr. George E. Adams. He was son of Eliashib Adams, the latter being a member of the Board of Trustees from 1817 to 1855, and immediately upon his coming on the Board being elected Treasurer in succession to the Hon. Samuel E. Dutton, and holding that office until 1820. Mr. George E. Adams was born in Worthington, Mass., October 27, 1801. He was graduated from Yale College in the class of 1821, and from Andover Theological Seminary in 1826, having been engaged for nearly two years between college and seminary in teaching.[193] He thus, though coming directly from his own theological course to the chair of Classical Literature at Bangor, was not an inexperienced teacher, as the action of the Trustees bore evidence a year later when they elected him to the Professorship of the

Succeeded by Mr. George E. Adams

[190] Professor J. S. Sewall, in *Hist. Sketch*, in Hist. Cat. for 1901.

[191] Pond, *Address*, p. 7.

[192] So called in the T. R. for Dec. 21, 1825, in the instructions to the committee to secure a successor to Professor Fowler. In August, 1827, his name was ordered affixed to the diplomas of the class just graduating with the title of " Classical Instructor "; see T. R. for Aug. 1, 1827.

[193] See Hist. Cat., of the Seminary, 1901, p. 17; and *Hist. of Bowdoin Col.*, p. 80.

department where he had served as tutor only. He was inaugurated August 6, 1828.[194]

The Fundamental Changes of 1827

With the year 1827 the Seminary was come to an exceedingly critical point. It had changed its abiding place. It had not succeeded in attracting to it as Professors the men of mark first sought for its chairs. The men it had succeeded in securing, with the single exception of Professor Smith, had not seen fit to remain long in its service. The Trustees had changed the period of study from four to five years, then back again to four. The course of study had naturally changed with the changes in the length of the course. Were the work in all the studies mentioned above in the communication from "B.C." carefully done, the writer's claim that the Institution was capable of giving "a thorough education" would seem well grounded. It may well have been true, as this writer still further asserts, that "the tendency of the presence of the Institution was to raise the demands of the churches for cultivated men." But between a changing Faculty and a shifting curriculum, the quality of instruction was not likely to prove all that was to be desired. The course of study, even for the educators of that day, must have had much of "mixture about it," as one of its most keen and positive critics had averred. Indeed, we have evidence from one whose interest in, and support of, the Seminary could not be questioned in the least, its faithful and efficient Treasurer, Mr. Daniel Pike, that the course was not satisfactory.

Dissatisfaction of the Trustees

Shortly before the close of the academic year 1826–27, he says that "little time was spent on Latin; that students are brought forward earlier in Greek, with a view of making room for Hebrew. Natural Philosophy in some measure gives place to Biblical Literature."[195] We may let the Trustees themselves speak for the general estimate

[194] *Mirror*, July 25 and Aug. 15, 1828.
[195] From a letter in the *Mirror* for June 15, 1827.

of the work the Institution had been doing up to this point, and the state of mind in which they found themselves:

" The Trustees had, from the beginning of their operations, a much more distinct view of what they wished to effect, than of the manner in which it could be accomplished. For their Seminary they had no model which had been tested by experiment. By a long correspondence, much information was obtained from England, relative to the Seminaries in that country for educating dissenting ministers. And although they seemed more like what was desired than any others, still there were many characteristics in those not adapted to the exigencies that called this into existence; and there were many circumstances connected with our country which required provisions not contemplated by the founders of the English Seminaries. *So that the whole process of the Institution, up to 1827, may be considered as an experiment, the result of which could only be known by patient observation.*[196] The prescribed course of study underwent frequent modifications during that period, but no radical change was introduced. The prominent features of the system were for the accommodation of such as, in consideration of their age and other circumstances, wished to enter the ministry without a collegiate education, although there was included in the original plan facilities for young men who had enjoyed a higher course of preparatory study. The Trustees and patrons of the Institution had witnessed the success of their efforts with no ordinary satisfaction; and felt assured that, by means of their exertions, many places had been blessed with faithful ministers, which, without such exertions, would long have remained destitute. Nor do they doubt that, had they continued their efforts upon the former system, the Seminary would still have sent forth acceptable and useful ministers. Yet they have seen what to them was sufficient reason for introducing a very

[196] The italics are ours. Cf. Communication from " Cumberland," in *Mirror* for May 6, 1830, p. 153.

important change in the prescribed course of study, and in the advantages afforded to students. By this change, a system of instruction is established, corresponding, in point of advantages, with that of other Theological Seminaries in our country: and this without abridging, in the least degree, the privileges of that description of young men for whom the original plan of the Seminary was projected; but, on the contrary, rendering them much more inviting." [197]

Hence Radical Changes

The changes, spoken of in this quotation from the " Survey " of 1830, were ordered by the Trustees at their annual meeting held in the Chapel, in Bangor, August 2, 1827, as follows:

" Whereas the Maine Charity School is authorized by its charter to provide the means of instruction both in Literature and Theology, the Trustees, desirous of fulfilling the purposes of the charter with reference especially to those who contemplate the work of the ministry, and desirous also of providing *chiefly* for their Theological Instruction, but without relinquishing any of their vested rights, do hereby adopt the following resolutions:

" *Resolved*, That the regular course of study for members of this Institution shall be a 3 years course of Theological Study comprising *Biblical Literature*, *Systematic Theology*, *Pastoral Duties* and *Sacred Rhetoric*.

" *Resolved*, That for the present there shall be two Professors; *one* of whom shall instruct in *Systematic Theology* and *Pastoral Duties*, and the *other* in *Biblical Literature* and *Sacred Rhetoric*.

" *Resolved*, That in order to make suitable provision for persons desirous of receiving the benefits of this Institution, who may not have received a Collegiate education, an additional Instructor shall be appointed, and appropriations when needed shall be made from the funds, to assist such persons in the necessary preparatory studies. This Instructor shall be allowed to receive other pupils on condition that they pay for their tuition at a certain rate, to be determined by the Trustees: and the sums received from this source shall go towards the support of the Instructor.[198]

[197] *Survey*, pp. 5 and 6.

[198] Rev. Swan L. Pomroy, Secretary of the Trustees, in a communication dated Aug. 7, 1827, to the *Mirror* for Aug. 27, 1827, states the matter thus, " That the Trustees had changed the character of the Institution by making it a Theological Seminary, with a course of three years, and attached thereto a Classical Department."

"*Resolved*, That the system of instruction contemplated by the preceding resolves, shall take effect in regard to those who may hereafter be received: but those who are now members of the Seminary, may continue in the course of study which they have already commenced."[199]

"From these resolutions . . . it will be seen that the plan of the Seminary is the same with that of other Theological Seminaries in the country: and that we have also a preparatory Classical Department, where pious young men, who have not enjoyed the advantages of a liberal education, may be received, and continue until they shall become prepared to enter on the three years' course of Theological study. These extracts also furnish an answer to the inquiry which is sometimes made, whether young men who have not received a collegiate education, can be admitted into the Seminary. If properly qualified, they can enter immediately upon a course of Theological study; if not, they can enter the preparatory department, and continue their studies till they shall become qualified to pursue the study of theology to advantage."[200]

Alignment of the Seminary with other Seminaries

We will again let the Trustees speak for themselves, now as to the reasons for this change:

"Those persons, who were best pleased with the former character of the Institution, and, of course, have been its most efficient patrons, have a right to know the reasons which led to this change. These are found, in the acknowledged regrets, with many who enjoyed the benefits only of the former system, that they were allowed to go into the ministry with so limited qualifications — in the fact that the vacancies which naturally occur in our largest and most favored parishes, cannot be supplied from other Seminaries — and that new societies are every year formed, where ministers of extensive theological attainments are demanded — in the rapid advance of education and general knowledge, which is witnessed in almost all our new towns, and in many even of the most remote plantations — in the confident expectation that the change would unite the feelings and efforts of all that class of ministers and individuals on whom the Seminary must depend for

Reasons for the Changes

[199] At the annual meeting of Aug. 2, 1827, also, the Trustees appointed a committee of four, consisting of the Rev. Mssrs. Blood, Tappan and Pomroy, and Mr. D. Pike, to revise the By-laws of the School in accordance with the now changed organization. The committee reported at the next annual meeting, held Aug. 7, 1828; the revision was adopted, the original report being on file, though the new By-laws were not entered in the T. R. as those of 1820 were.

[200] This extract from the *Survey*, of 1830, is quoted to explain more fully the plan of the Trustees, though as regards the Classical Department it is not altogether accurate for the year 1827–1828, as will be explained later. Cf. also communication from "Cumberland," in *Mirror* for July 22, 1830, p. 197.

support — and in the prevalence of that kind of scepticism which can be met most successfully by the accomplished Biblical scholar. — These are the principal reasons which induced the Trustees to remodel the Seminary. Whether or not the measure was dictated by wisdom, must be left to the judgment of every person interested in the question." [201]

Changes in the Theological Work

It is fortunate that there is still preserved a catalogue of the Seminary for the year 1827–28, dated Bangor, December, 1827, and entitled, "General Catalogue of the Theological Seminary"; it is probably the first of the series of "General Catalogues" of which, up to 1901, the Seminary had issued seventeen. In this catalogue, under the heading, "Theological Seminary," we are informed that "Candidates for admission to this Seminary, must be furnished with testimonials, from one or more responsible persons, as to their hopeful piety, and other qualifications which are essential to those who aspire to the sacred office. They will be examined by the Professors, as to their literary attainments. It will be expected that they pass such an examination as will show that they are prepared to pursue theological studies successfully."

"The term of study is three years. The studies of the first, or *Junior* year, are Biblical Geography, History and Antiquities; the Hebrew language, by such as have made sufficient advances; Interpretation of the Scriptures; Intellectual and Moral Philosophy, by such as may not previously have pursued these studies; Dissertations on the science of interpretation.

"The *Middle* year is chiefly occupied by the study of Systematic Theology.

"The studies of the *Senior* year, are Systematic Theology; Pastoral Duties; Sacred Rhetoric, comprising the study of principles and the composition and Delivery of Sermons; Interpretation of Scripture. — Frequent exercises in Composi-

[201] *Survey*, pp. 6 and 7. Cf. also letter of Rev. Benjamin Tappan, in *Mirror* for Jan. 29, 1829.

tion, Elocution and Extemporaneous Speaking during the whole course."

Here certainly, as the Trustees said, was a plan "the same with that of other Theological Seminaries in the country," that is, at this date, the Dutch Reformed, Andover, Princeton, Auburn, and finally Yale Divinity School founded the previous year. Its superiority in unity, consecutiveness, and point, over the heterogeneous course detailed by "B. C." above is very manifest. It also brought satisfaction to former objectors.[202]

Changes in the Classical School

Inasmuch as the Trustees still kept in mind the class of men of inferior preparation for whom the School was originally designed, it is interesting to note with some detail the specifications of the catalogue respecting the Classical School. The studies in this department are characterized as "literary." Of these "the principal are the Greek and Latin languages; a course of Mathematical Science; Natural Philosophy and Astronomy; English Grammar; Rhetoric; Logic; Intellectual and Moral Philosophy; Elocution; Composition; Geography and History."

By the severance of the Classical School from the Theological Seminary many advantages were anticipated. "It gives opportunity of adapting the theological course to the case of such as may be disposed to resort to this institution from college, without interfering with the original object of the Seminary; and, at the same time, of accommodating preparatory students, more extensively in every stage."

"Special attention is given, in the Classical School, to those who, from their age and other peculiar circumstances, are proposing to enter the Theological Seminary, without first receiving college education. In fact, this department of the school is, to a considerable degree, quite distinct from the other departments. — Those who belong to it, study at their

[202] Cf. *Mirror*, Jan. 23, Feb. 26, and April 9, 1829.

private rooms, as do the members of the Seminary.[203] A selection is made of the most useful branches of classical learning, and of the mode of study and instruction, best suited to their case. They are also admitted to the public exercises of the theological students; and in some branches, come under the instruction of the Theological Professors. . . . The time spent in the preparatory department, of course, varies with the circumstances of individuals: it may be one, two, or three years.[204]

" The advantages of this School will not be confined to the class of students above mentioned. Young men, fitting for college, for the counting room, for school keeping, etc., will, at reasonable rate of tuition, be furnished with every facility. — A course of familiar lectures will be given every fall term, on the *science of instruction*, with special reference to those, in both institutions, who may be about to engage in teaching school.

" Pecuniary assistance will be granted to those studying with a view to the ministry, in the Classical School, precisely as to the members of the Theological Seminary:[205] whether intending to enter immediately into that Seminary, or, first to go through College." [206]

Principalship of the Classical School

At the meeting of the Trustees held August 2, 1827, a committee consisting of Messrs. S. L. Pomroy, Jacob McGaw and Daniel Pike, was appointed and instructed ' to procure an Instructor for the preparatory department during the next term, and to make inquiries respecting a suitable person for a permanent Instructor, making report at the next meeting of the Board.' Apparently the committee was not able to find an Instructor for the next term, since it is announced in the General Catalogue issued in December, 1827, that " it is

[203] They might board in the Commons Building; see T. R. for Aug. 8, 1828.
[204] Cf. *Mirror*, Jan. 4, 1828, p. 82.
[205] Cf. T. R. for Aug. 8, 1828.
[206] Gen. Cat., 1827, from prospectus of the Classical School.

expected that a Principal will be appointed, and enter upon his duties the first of March next," i.e., 1828. It was not until May 6, 1828, however, that instruction actually began under Mr. Richard Woodhull as Principal. He was a graduate of Bowdoin College in 1827, and had begun a theological course at Princeton Theological Seminary. His course there was broken off apparently to take the Principalship at Bangor, for at the same time he continued his theological studies under Professor Smith, though he did not graduate.[207] On July 7, 1830, and so before the end of the academic year, 1829–30, he was ordained pastor of the Congregational church in Thomaston, Maine.[208] In view of Mr. Woodhull's intention not to continue at the head of the Classical School, the Trustees directed their committee on the School, in case Mr. Woodhull should leave, to obtain, if possible, a person qualified also to instruct the Junior class in the Theological Seminary.[209] This was in view of the fact that Professor Adams, of the chair of Biblical Literature, had left the Seminary shortly before and the duties of that chair had as yet been taken up by no successor. The committee engaged Mr. Joseph C. Lovejoy, a graduate of Bowdoin in 1829, at a salary of seven hundred dollars a year, and with the understanding that the position was to be a permanent one, and the Trustees confirmed the engagement.[210] Whether Mr. Lovejoy also instructed the Junior class in the Seminary in accordance with the instructions of the Trustees does not appear, but probably he did not, since he was just from college, and himself graduated from the Seminary in the class of 1834. This latter fact would seem to indicate that he taught but the year, 1830–31, so that the Trustees were again in difficulty over the headship of the School. Confirmatory of this is the entry in the records of that body for April 25, 1832, of a vote appointing a com-

[207] Conf. Mins. for 1874, pp. 37f.
[208] Gen. Cat., 1901, p. 18; *Hist. of Bowdoin Col.*, p. 378.
[209] T. R. for April 28, 1830.
[210] T. R. for Sept. 9, 1830.

mittee to look after the matter of 'the most successful instruction in the classical department,' and 'to take any measures that they may think best in regard to providing a suitable building for the school.'

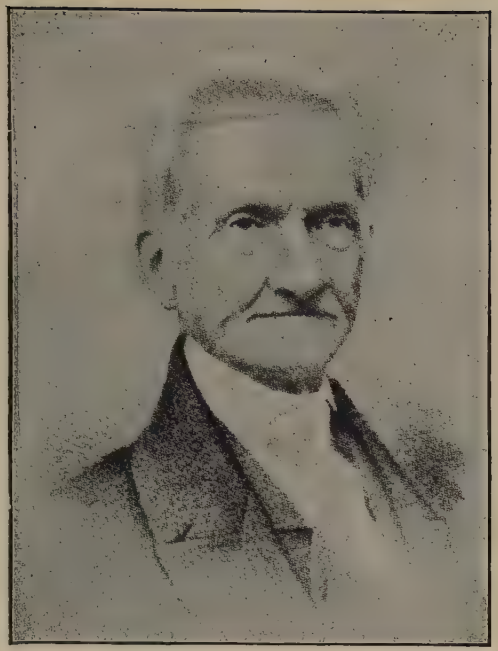
This story of the course of affairs in connection with the Classical School has been told at the greater length in order to show how uncertain conditions were, and yet how determined was the spirit of the Trustees to go forward. We must now turn back to the Theological Seminary, and shall find the conditions and spirit accentuated.

Condition of Classical School not Satisfactory

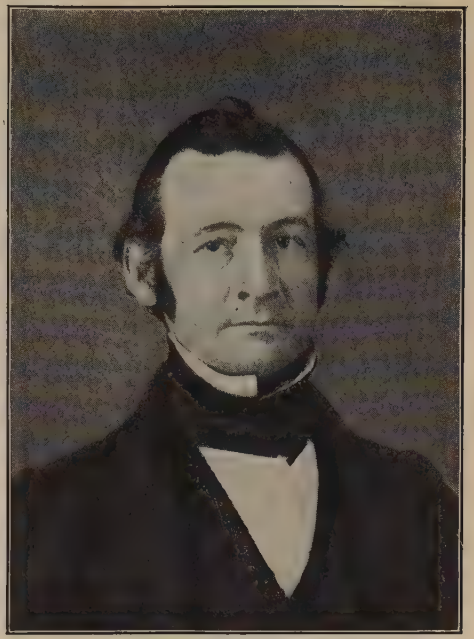
On the occasion of the reorganization in 1827, the chief point of which was the separation of the Classical School and the Theological Seminary, the latter had two instructors, Professor John Smith in the chair of Theology, or as it was now to be termed, Systematic Theology and Pastoral Duties, and Mr. George E. Adams, in the chair of Classical Literature, or as now termed, Biblical Literature and Sacred Rhetoric.[211] At the same meeting at which the Trustees resolved on the reorganization, they elected Mr. Adams as Professor in the department in which he had for a year been serving as tutor. They were plainly uncertain whether Mr. Adams would accept the position, since the following day they authorized a committee to wait on Mr. Adams, and, provided his answer was a negative one, to procure instruction in the vacant chair until the next meeting of the Board. Mr. Adams, however, accepted the appointment, informally at once, and formally in a letter received by the Trustees at their mid-winter meeting.[212] The Trustees were well enough satisfied with the outlook to authorize procuring an agent to raise the sum of $50,000 for the benefit of the Institution,[213] and to appoint the Rev. Stephen Thurston, of Searsport, a graduate of the class of 1825, as such agent for

Nor in the Seminary

[211] T. R. for Aug. 2, 1827.
[212] T. R. for Dec. 19, 1827.
[213] T. R. for Aug. 3, 1827.



ELIASHIB ADAMS, Esq.
Trustee, 1817-1855
Treasurer, 1817-1820; 1832-1841; 1845-1851



REV. GEORGE E. ADAMS, D.D.
Professor of Sacred Literature, 1827-1829

not less than six months.[214] They also authorized a committee to make such other provision for agencies as they should think proper. As has already been noted,[215] Mr. Thurston's agency produced some $10,000 only.[216] What the proceeds of the other agencies amounted to is not known, or even whether agents were ever appointed. Encouraged, apparently, by the partial success of Mr. Thurston's agency, the Trustees in March, 1829,[217] appointed a committee, consisting of Messrs. Pike, Eliashib Adams and George W. Brown, all of Bangor, the last named the successor as Trustee of Judge Samuel E. Dutton, to be known as the Superintending Building Committee, and gave them power to carry out the most ambitious plans for building yet authorized by the Trustees.[218] They were first to erect a dwelling-house on the northeastern line of the Seminary lot to accommodate two families, to be paid for out of the fund for the Theological Professorship, at an expense not exceeding $3,000. The officers of the Seminary were to have the first opportunity to rent this building. This would seem to be the first attempt to house the members of the Faculty in residences owned by the Seminary. The plan then made was not carried out, but was substantially effected when the old Commons House was made over into a dwelling-house of character similar to the one authorized. Next the committee was authorized to procure funds for the erection of a brick building for public rooms and for the accommodation of students. This building was to be three stories high, and not less than thirty-eight nor more than forty feet in width, nor less than fifty nor more than eighty feet in length. Various conditions for the loan were prescribed by the Trustees. In this plan we have the germ of the plan which later resulted in the erection of Maine Hall in 1833–34. Finally

[214] T. R. for Aug. 7, 1828; *Mirror* for Oct. 17, 1828
[215] See p. 71.
[216] *Survey*, p. 7.
[217] T. R. for Mar. 25, 1829. That the Trustees had been sorely pinched for money appears from a letter of D. Pike, of Sept. 26, 1828, in Letter-Book.
[218] Compare *Survey*, p. 10, for another statement of the Trustees' plans.

the committee was authorized to erect, at an expense of not over $400, a two-story building, the second story only to be finished until further order from the Board, to be ultimately used as a kitchen and dining hall. As the arrangement of the old Commons House can only be surmised, it would seem that this building was intended to relieve the Commons of its kitchen and dining hall in order to make place for more rooms for students. The Building Committee proceeded to erect this last named structure, since the Trustees, at their annual meeting in September [219] following, instructed the committee "to cause the dining hall to be finished so soon as the Superintending Committee shall say it is needed." [220]

Conditions Critical

Notwithstanding these ambitious plans the Seminary was now entering upon the most critical period in its affairs since it was removed to Bangor, if not in its entire first hundred years. At a meeting of the Trustees held in Bangor, December 16, 1829, they received the formal letter of resignation of Professor Adams. He had been ordained at Brunswick on the 25th of the previous February,[221] and was installed as pastor of the First Church of Brunswick on December 30, 1829.[222] It is not clear when he actually ceased work in connection with the Seminary, whether at the close of the academic year, the second Wednesday of the September preceding the receipt of his formal resignation, or shortly before such receipt, but probably the latter. With the church in Brunswick he remained as active pastor till 1870, and as pastor emeritus till his death in 1875, although in the years from 1870 onward he was actually resident in Orange, N. J.,

Professor Adams Resigns

[219] Sept. 10, 1829.

[220] Dr. Pond, in his *Autobiography*, published as a *Memoir* by his daughter in Boston, in 1883, says that on his arrival in June, 1832, he found only one building, but this must be an error. Additional evidence to the presence of the dining hall is the inclusion of it in the Treasurer's reports of 1835 and 1836, being valued at $575.

[221] Hist. Cat., 1901, p. 17.

[222] *Hist. of Bowdoin College*, p. 80.

where he labored as a supply for a new and smaller church. A biographer of him writes as follows:

"His attractive person, his bearing as a gentleman, his liberal culture and fine taste, his generous interest in whatever affected the welfare and good name of the college, his gentle courtesy and uniform friendliness, and especially his eminently devout spirit and his standing among the clergy of the State, conspired to give him access to confidence and respect." [223]

In 1850 he was elected a Trustee of the Seminary and continued in that capacity till 1873. Professor Adams' services as Tutor and Professor had been of great value, and the Trustees, in accepting his resignation, passed the following vote of appreciation:

"That the thanks of this Board be given to Professor Adams for the faithful and highly valuable services which he has rendered to this Institution, and that while they deeply regret his departure, their best wishes will attend him for his prosperity and usefulness in the important post which he has recently been invited to occupy."

Trustees Unable to Fill His Place

Despite the loss of so efficient a man as Professor Adams, the determination of the Trustees to go forward is made clear by a vote, passed at the same time with the acceptance of his resignation, 'that in future it was expedient to have three Professorships in the Seminary, viz., Biblical Literature and Church History, Systematic Theology, and Sacred Rhetoric and Pastoral Duties.' In this vote there is probably seen the influence of Professor Adams in favor of a larger Faculty and a more logical distribution of the disciplines, the result perhaps of his training at Andover Theological Seminary. The next step was to procure a successor for Professor Adams, and an incumbent of the new chair of Sacred Rhetoric and Pastoral Duties, and here the troubles of the Trustees began. They first chose a Professor for the new chair, selecting a man who

[223] *Hist. of Bowdoin College*, p. 80.

had been a fellow Trustee since 1825, the Rev. Benjamin Tappan, then pastor of the church in Augusta. They then chose as Professor Adams' successor, to be Professor of Biblical Literature and Church History, Mr. Calvin E. Stowe, a graduate of Bowdoin College in 1824, of Andover Seminary in 1828, and at that time instructor in Sacred Literature in Andover. While awaiting the answer of Mr. Stowe, a committee was charged with the duty of providing temporary instruction in Professor Adams' place. What provision was made does not appear. Both Mr. Tappan and Mr. Stowe declined the chairs offered them. The Trustees at a meeting held in June, 1830,[224] at Winthrop, at the house of Rev. David Thurston, Vice-president of the Board, unanimously elected to the Professorship of Biblical Literature and Church History, Rev. Beriah Greene, pastor of the Union Church of Kennebunk,[225] and fixed his salary at eight hundred dollars. Mr. Greene, like Mr. Stowe, declined the appointment. The Trustees next empowered a committee to act in concurrence with the Executive Committee of the Cumberland County Society for the Promotion of Biblical Literature in procuring a Professor of Biblical Literature and Church History.[226] Even these coöperating committees were unable to procure the consent of anyone to accept appointment, so uncertain were the finances of the Institution, as will be made more clear below. Nearly a year and a half passed after the departure of Professor Adams and still there was no success. During that time the instruction in the chair of Biblical Literature and Church History would seem to have fallen largely, if not entirely, to Professor Smith, in addition to the work of his own chair. He, however, was already well advanced in years, and so

Death of Professor Smith

[224] T. R. for June 24, 1830. The General Conference of Maine met in Winthrop, June 22–24, 1830.

[225] Conf. Mins. for 1830, p. 18. Mr. Greene had been ordained July 31, 1829, and was dismissed Sept. 28, 1830. He was later a teacher at Whitesborough, N. Y.; see Conf. Mins., 1867, p. 22.

[226] T. R. for Sept. 8, 1830. For the organization and aims of this Society see *post*, p. 125.

enfeebled by ill-health that even the duties of his own chair were more than he ought to have undertaken. Harassed by double duty and ill-health he struggled along till the spring of 1831, when, on April 7, he died. His last intelligible words are reported to have been this pathetic prayer for the welfare of the Seminary for which he had labored so hard and sacrificed so much, "God bless the Seminary. Thou wilt bless and keep it; I give it up to Thee. I can do no more for it. Thou canst do all things." [227]

He was buried in Mount Hope Cemetery in Bangor.[228] It is perhaps worthy of note that the stone at his grave is of the table variety, the only one of that sort in the entire cemetery, is of plain slate, and bears as inscription the simple facts of his life and career as minister and teacher.

Tribute of the Trustees

The Board of Trustees entered upon their records [229] the following minute as a memorial of Professor Smith:

"He was a man of acute, discriminating, strong powers of mind, well versed in the sacred science which he undertook to teach; kind, and affectionate in his manners; firm, unyielding and faithful in the discharge of Christian duties; sound, argumentative, pungent in his preaching; his piety was built on the great doctrines of revelation, and was deep and uniform. Christ was the rock of his salvation. He was deeply interested in the welfare of the Institution with which he was connected, and labored diligently for its good. He died with joyful confidence in the rectitude of the divine government, committing his soul and body into the hand of the Lord Jesus Christ, greatly lamented by this Board, by all his surviving pupils, and by the Christian community at large, *Aet.* 65."

The above minute was signed by S. L. Pomroy, the pastor of the First Congregational Church of Bangor, and then

[227] Pond, *Address*, p. 7.

[228] The lot, numbered 486, was purchased by the Seminary in 1853. Here, too, were later buried Professor Bond's first wife; a student in the Classical Institute, William S. Walker, who died in 1836; and James H. Upham, of the class of 1856, who died just before his graduation.

[229] T. R. for April 27, 1831.

Secretary of the Board of Trustees. Nearly twenty years later, in response to a request for a characterization of Professor Smith, Dr. Pomroy, then Secretary of the American Board, wrote from the Missionary Rooms, Boston, under date of October 25, 1850, as follows:

Characterization of Professor Smith

"My acquaintance with Dr. Smith began in the summer of 1825. . . . He was then, I think, not far from sixty years of age, and from that time till his death I knew him intimately.

Personal Appearance

"In personal appearance he was tall, — six feet or more, erect, well proportioned, of rather lean habit, and a slow gait. His eyes were small, keen, expressive, and winked rapidly when he was at all interested or excited. His lips were thin and compressed, his nose and chin somewhat pointed, and his complexion slightly sallow and bilious. The general expression of his countenance was pleasant, indicative of firmness, and the smile that not unfrequently passed over his features, very agreeable.

"His natural temper I think must have been quick, though, when I knew him, it was well disciplined, and under good control. He was independent, firm, kindhearted, of keen and ready wit, full of anecdotes that had a sharp point, and a very sociable and agreeable companion, though decidedly 'slow of speech.'

"His mind, whatever may have been its original characteristics, was, when I first heard him, strongly argumentative and logical. Mental and moral Philosophy and Systematic Theology were the study of his life. If I mistake not, he had originally a good deal of imagination, and occasionally, in the warmth of an argument, it would break forth. But its flights were short — it had never been cultivated. Poetry, rhetoric, polite literature, and works of taste, had no charms for him. The book, the essay, the sermon, that did not *prove* something, was to him trivial and insipid. His perceptions were clear, his discriminations nice and accurate, and his mental *tread*, if I may so speak, was strong and heavy. He seldom or never retreated, and an antagonist was sure to feel, if he did not confess, his intellectual power. His academic education was commenced rather late in life, and his early training had evidently been defective. He often violated the rules of orthography, and sometimes even of syntax; yet his words were well chosen, and his meaning clear. He was not a man of general literature nor of extensive reading.

Intellectual Qualities and Equipment

"His Theology was of the school of Emmons, whose pupil he had been, and whom he ever held in the highest esteem and veneration. He framed his sermons after the model of his distinguished teacher, always ending with a series of logical inferences, and a close application to the conscience. In delivering his discourses, he stood erect, and read his manuscript with very little action, yet with an occasional gesture, of which he seemed unconscious. In his youth he had been afflicted with a 'stammering tongue.' By dint of effort, however, he had, in a good degree, overcome it; though it was often perceptible when he encountered a word beginning with b, p, d or t. Not infrequently in the ardor of discourse, in the midst of a sentence, when no one expected it, and while under full sail, he would suddenly be stopped for a moment, as if the wheels of utterance were all broken, and a stranger would be at a loss to account for it. But he always found instant relief, by bringing the forefinger of his right hand in contact with his upper lip. And when the troublesome word was at length uttered, it often came with an emphasis which added greatly to the force of the sentence. Still, notwithstanding the defects of his delivery, there was so much good sense, logic, and point, in his sermons, that his hearers could hardly do otherwise than listen to him, and were often made to feel the pungency and power of the truth he uttered. His discourses were of that kind which people are apt to remember and carry home with them.

As a Preacher

"But his intellectual power was perhaps nowhere more clearly visible, than as a Professor in the chair of Systematic Theology. He had a very distinct apprehension of the system which he taught, in all its parts and relations, and was armed and ready at every point.

As a Professor of Theology

"It seemed to be a kind of luxury to him to have a pupil exhibit some divergent tendencies, and call in question the correctness of his positions. He saw at a glance where an antagonist might be assailed, and how he might be bound hand and foot. Rarely, if ever, did a young man pass through the course of study prescribed by him, without receiving the full impress of his master's Theology. In this particular, I think I have never known his superior as a Theological Professor. He was also very highly esteemed and beloved by all his pupils. To this day, though he has been in his grave these twenty years, I seldom meet with one of them, who does not bear theologically the image and superscription of his teacher, or who does not cherish the most affectionate veneration for his memory. He was withal a man of genuine modesty, seeming always to have a low estimate of his own powers and attainments, and neither seeking nor desiring public notoriety.

"His death was a beautiful example of the manner in which the soul of

a Christian gathers itself up in 'its last departing hour,' and lies down to rest on the bosom of Him who is 'the Resurrection and the Life.' [230]

His Publications

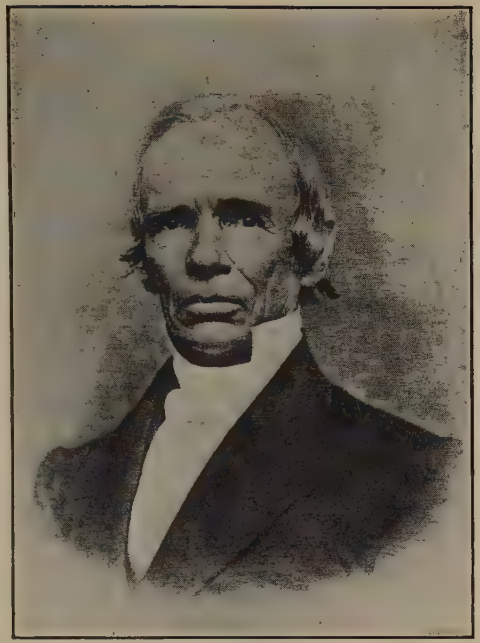
"Dr. Smith published a Treatise on Infant Baptism; two Sermons on the National Fast, 1812; a Sermon on occasion of the Return of Peace, 1815; a Sermon to the Senior Class in the Theological Seminary, 1822; a Sermon before the Maine Missionary Society, 1830; a Sermon at the ordination of Samuel H. Peckham, Gray, Maine." [231]

Difficulty in Finding Successors

Dr. Smith's death left the Seminary without any instructor. At a special meeting of the Trustees held at the Commons House on April 27, 1831, the Rev. Jacob Ide, of Medway, Mass., was chosen his successor. The Rev. Messrs. Blood, Tappan, Pomroy and Williams were appointed a committee to confer with Mr. Ide, and also to procure some one, if possible, to succeed Professor Adams in the chair of Biblical Literature. Mr. Ide declined the position offered him. The annual meeting of the Trustees which should have convened on September 14, 1831, failed for lack of a quorum. At a special meeting held December 13, 1831, the Trustees re-elected Mr. Ide, but he again declined the position.[232] After Rev. Beriah Greene declined the chair of Biblical Literature in 1830, it had been offered to Rev. Alvan Bond, of Sturbridge, Mass. In October, 1830, he came on to Bangor to look over the situation. So serious was the outlook that he declined to come, though evidently considerably attracted by the position offered him. After much correspondence between him and Rev. Swan L. Pomroy, Secretary of the Trustees, being assured of an adequate salary promptly paid, and certain other conditions having been met, he accepted the position in the spring of 1831;[233] and arrived in Bangor, with his family,

Rev. Alvan Bond Secured

[230] Letter from Dr. Pomroy in Sprague's *Annals*, Vol. II, pp. 390f.
[231] Ibid., Vol. II, p. 390.
[232] T. R., Mar. 13, 1832.
[233] See *Autobiographical Reminiscences of Rev. Alvan Bond, D.D.*, New York, Privately Printed, 1896, p. 19.



REV. ALVAN BOND, D.D.
(About 1880)

REV. ALVAN BOND (in 1832)
Professor of Sacred Literature, 1831-1835

about the middle of October, 1831,[234] almost two years after Professor Adams had ceased giving instruction. At the special meeting of the Trustees of December 13, 1831, Mr. Bond was formally elected to his chair, thus confirming the arrangement entered into between him and the committee. He was to have a salary of $800, guaranteed by the Cumberland County Society for the Promotion of Biblical Literature [235] and to begin work the second Wednesday, or the 13th, of September.[236]

The Trustees at their meeting of March 13, 1832, in view of Mr. Ide's second declination, elected the Rev. Enoch Pond, of Boston, to the chair of Systematic Theology, left vacant by the death of Professor Smith. Mr. Pond accepted the position, and arrived in Bangor the following June, the chair having been vacant more than a year.

Also the Rev. Enoch Pond

While the Trustees were thus struggling with the difficulty of obtaining instructors for the Seminary, they were also struggling with the even more serious difficulty presented by the finances of the Institution. In fact, as has already clearly appeared, the financial difficulty was fundamental to that of obtaining instructors. With the complete reorganization of the Seminary in 1827, and the removal thus of the chief grounds of complaint against the School, they had manifestly hoped for more prosperous times. In this they were doomed to disappointment. The year before the appointment of the "Superintending Building Committee," and the forming of the extensive plans for new buildings, that is, in 1828, the year succeeding the reorganization, the Trustees had been obliged to procure a loan of upwards of $2,000 to defray current expenses.[237] The last of the four annual instalments on the $12,000 endowment of

Financial Difficulty

[234] *Autobiog. Reminiscences* of Dr. Bond as above; cf. Pond, *Address*, p. 9; and statement of Rev. George E. Adams in the *Mirror*, Feb. 2, 1832; also a letter from Mr. Bond dated Sept. 28, 1831; and a letter from D. Pike, of Nov. 23, 1831, in Letter-Book.

[235] See letter of Rev. S. L. Pomroy to Mr. Bond, with enclosure from a committee of the Society, both dated at Portland, July 29, 1831. Cf. *Mirror*, Feb. 2, 1832.

[236] T. R., Dec. 13, 1831.

[237] T. R., Aug. 8, 1828.

the chair of Systematic Theology had fallen due in the spring of 1828, but payments were at least delayed, and in some cases probably defaulted.[238] As we have seen, the Rev. Stephen Thurston's agency in 1828–29, to raise $50,000, had resulted in raising only about one-fifth of this amount. In December, 1829, the Rev. John Crosby, of Castine, was appointed agent to raise a fund of $15,000, for the endowment of a Professorship of Biblical Literature and Church History, but there is no evidence that there was any result of this agency, or of others similarly authorized.[239]

Efforts to Arouse Interest

This decline of receipts from old pledges, and failure in largest measure to obtain new ones, were in spite of various and persistent efforts to revive or stimulate interest in the Institution. Sundry appeals were made by the indefatigable Treasurer, Mr. Daniel Pike,[240] and by others, notably by a committee and the pastor, the Rev. Swan L. Pomroy (also Secretary of the Trustees), of the First Church, Bangor,[241] and by the Rev. Benjamin Tappan, pastor of the South Church, Augusta.[242] A meeting of clergymen from various parts of the State was held at the Third Church, Portland, in January, 1829, and put itself on record as thinking well of the Seminary *in its present form*, and pledged it support.[243] The Cumberland Association of Ministers, meeting at Durham, on February 11, 1829, passed the following resolutions:

"Resolved, That, in the opinion of this Association, the Theological Seminary at Bangor is *judicious* in its *plan*, and *highly important in its object*.

"Resolved, That, in our opinion, there is no prospect of a competent supply of ministers in this State, unless this Seminary can be sustained;

[238] Conf. Mins., 1835, p. 5. Cf. the drastic vote of the Trustees, Aug. 7, 1828.
[239] T. R., Dec. 17, 1829.
[240] *Mirror*, Oct. 17, p. 37, Nov. 13, p. 54, 1828; Feb. 5, 1829, p. 102.
[241] Ib., Dec. 5, 1828.
[242] Ib., Jan. 29, 1829.
[243] Ib., Jan. 23, 1829, p. 94.

and that it is the duty of the Christian community to sustain it, and ours to use our influence to advance its interests." [244]

Report of the First Visitors

The opposition to the Institution, especially in the western portion of the State, which had been based chiefly on the grounds of the limited education involved, and the supposed rivalry or anticipated competition with Bowdoin College, is said to have disappeared. Nevertheless there was not lacking evidence of continuing, or revived, opposition on the part of some; and at any rate misconceptions existed regarding the soundness of the financial administration of the Seminary, as is made clear from the report of the first Visiting Committee of the Conference,[245] and even from the instructions given the committee of the Trustees which drew up the "Survey," [246] both appointed in 1829. In this situation the Trustees made it evident that they desired the closest scrutiny of their management of the Seminary by the publication of the "Survey," and by a request made to the State Conference for the appointment of the committee of that body just referred to, to visit the Seminary and inquire into its affairs. The report of this committee presents the then financial situation of the School better than any other witness and, so far as it concerns the funds of the Institution, was as follows: [247]

Actual Condition of Funds

"The Funds consist in

Buildings, land, library, furniture, Bank Stock, etc.	$9,776.00
Demands of various kinds, notes against beneficiaries [248] and subscriptions not yet collected	$32,172.82
Whole amount	$41,948.82
Debts of the Corporation for salaries and money borrowed	$9,590.77
Balance in favor of the Corporation (nominal)	$34,358.05

[244] *Mirror*, Feb. 26, 1829, p. 113. Cf. Conf. Mins., 1829, p. 17; and *Mirror*, April 9, 1829, p. 138.

[245] *Mirror*, Feb. 11, 1830, p. 105. For a fuller statement respecting these Visitors, see *post*, p. 122.

[246] T. R., Dec. 17, 1829.

[247] Cf. letter to the committee from D. Pike, Treasurer, of Nov. 23, 1829, in Letter-Book.

[248] i.e., students or graduates who had been assisted.

"Of this amount $8,000 are unavailable for the payment of debts. Of $7,592.54 considered good, only $1,126.17 can be expended, the remainder belonging to the permanent fund. Of $9,244 due from beneficiaries, but little can be expected.

"The annual receipts for the present are $3,550, of which $2,800 are from subscriptions which must shortly cease. The annual expenses of the institution amount to $4,950, leaving a balance unprovided for of $1,600. In these yearly expenses no provision is made for increasing the library, or paying the debts of the institution.

"*Subscriptions to the Funds.* Of the total amount subscribed for the professorship of $12,000, $10,271 have been collected, and there remain only partially collected $1,750.88, making the whole subscribed $12,022.37.

The amount collected has been invested as follows:

Boarding house	$3,437.86
Bank Stock	1,300.00
Notes at 6 per cent	5,076.00
Cash on hand	457.26
Total	$10,271.49

The subscriptions taken in 1828 and 1829, are as follows:

For professorship	$1,273.00
For building	315.00
For current expenses	8,880.65
Total	$10,438.65

The expenses of the agent[249] in taking these subscriptions [i.e., 1828 and 1829] amounted to $387.40.

"*Salaries*

The salaries of two professors	$1,400.00
Of the Principal in the classical department	600.00
Of the treasurer, steward and librarian[250]	600.00
	$2,600.00

"The avails of labour in preaching of the two professors, paid into the treasury for the last 4 years, amounted to $486.93. The avails of the labour of the treasurer in matters unconnected with the institution during the same period, amounted to $517.37. These amounts are to be considered as deductions from the salaries of the above named officers." [251]

[249] Rev. Stephen Thurston, of Prospect, now Searsport.
[250] At this time all in the person of Mr. Daniel Pike.
[251] *Mirror*, Feb. 11, 1830.

The Visitors, from whose report we have just quoted, made most diligent inquiry, aided by the Trustees, into all conditions at the Seminary which might have given occasion for adverse opinions; but, aside from one or two very minor matters, seem to have found nothing to warrant criticism. On the contrary, their whole report is rather a vindication of the Trustees' management and an accentuation of the needs of the Institution. They say: "While they had found its concerns no less embarrassed than they had anticipated, their impressions of the prudence and economy with which these concerns have in general been managed have been increased by the investigation. And while they have found the existence of the institution in consequence of its embarrassed treasury no less in danger than they had feared, they have discovered new reasons almost at every step of their inquiries why it should be sustained, and its usefulness increased and perpetuated. With convictions of its importance to the best interests of our community, greatly deepened by the examination to which they have been called, they cannot close this report without earnestly commending it to the prayers and benefactions of our churches as an object that deservedly has strong claims upon them for aid and support, as an object that ought to be felt as dear to every Christian heart as it is essential to the purity and advancement of our common Zion."

The General Judgment of the Visitors

Though the Visitors made their investigation in September, 1829, their report was not published till the succeeding February, and could not be presented to the State Conference till the following June. Its influence, however favorable, could not be, and as a matter of fact was not, felt in any marked degree for some time. The most noteworthy result was the quickening of interest in the matter of County Societies, auxiliary to the Seminary, of which more will be said in a succeeding chapter. So serious had the financial situation

become by December, 1829, that the Trustees appointed a committee, consisting of the President, Rev. Mighill Blood, of Bucksport, the Secretary, Rev. S. L. Pomroy, of Bangor, and the Treasurer, Mr. Pike, "to prepare and publish an exposé of the past operations, present conditions, and future plans of the Seminary." Their work appeared as the "Survey," of 1830, from which so large quotation has already been made. This document of fourteen pages presents a summary of the past operations and a statement of the present condition, evidently merely as basis for extended and urgent appeal for future support of an Institution that is in danger of being abandoned. The authors lay before the public two chief points for their consideration, the generally admitted fact that 'the interests of religion demand a theological Seminary in Maine,' and the query whether it will not 'be better to sustain the Seminary, and make it what it should be, than to undertake the establishment of a new one.' The plan to abandon the Seminary at Bangor, and to begin elsewhere under other auspices, though its details are not made clear, and the name of the proposer does not appear, was undoubtedly made in all seriousness. A writer of the time, signing himself "Cumberland," published a series of papers running through eight numbers of the "Christian Mirror," [252] in which he pleaded earnestly that the enterprise at Bangor should not be abandoned. The most strenuous efforts were being made to obtain endowment for the chair of Biblical Literature and Church History, just vacated by Professor Adams, and to secure a man for the vacant chair, efforts seconded by the Executive Committee of the Cumberland County Society for the Promotion of Biblical Literature, but, as we have seen, to no avail.[253] So serious were the financial straits that the Trustees were unable

Publication of the "Survey" of 1830

[252] Beginning April 1, 1830. "Cumberland" was *perhaps* the Rev. Stephen Thurston, of Prospect, now Searsport, since the writer says that he has "performed several agencies to solicit funds for the Seminary"; see *Mirror*, July 29, 1830, p. 201.

[253] T. R. for Dec. 17, 1829, April 28, June 24, Sept. 8, and Dec. 22, 1830.

on demand to make good to the Treasurer, Mr. Pike, money to the amount of about $800 advanced by him, and were obliged to give him time notes of the Corporation.[254] It is not surprising, therefore, that the Board passed the following vote at their meeting December 23, 1830:

Tentative Vote of Suspension

"Considering the inadequacy of the funds of the Maine Charity School to meet its expenses,

"Voted, That unless means for the future support of the Seminary be obtained before the first of September next, it will in the judgment of the Trustees be expedient to suspend instruction in the Theological department of the Institution until such means shall have been secured."

This vote would seem, however, to have been passed rather in a temporary fit of despondency than as an expression of the deeper and hence truer feelings of the Board.[255] At any rate, at their next meeting,[256] which came soon after the death of Professor Smith, they elected a man to succeed him. The fact that the annual meeting failed in September for lack of a quorum is not strange since there was no theological instructor, the most of the students were dispersed, and a class of only one graduated.[257] The truer feelings of the Trustees are made clear, too, by their action at a special meeting held December 13, 1831, at the Commons House in Bangor. Though the man elected at their April meeting to succeed Professor Smith had declined to serve, they again elected him (he again declined), and they elected to the chair of Biblical Literature and Church History a man who did accept. At this meeting of December, 1831, the Treasurer was again authorized to secure a loan, "on the best terms practicable," not exceeding two thousand dollars, for discharging such debts as might demand immediate payment;

Renewed Courage

Final Success in Securing Instructors

[254] T. R. for April 28, 1830.
[255] Treasurer Pike's courage is manifest in a note to the *Mirror* of June 3, 1830.
[256] April 27, 1831.
[257] Gen. Cat. for 1841, p. 7. The Treasurer's report prepared for this meeting was presented and accepted at the meeting in December following. See report on file.

and a committee of three was appointed to take measures to extinguish all debts of the Institution.

Outside Encouragement

It is interesting to note that this courageous attitude on the part of the Trustees called out some expressions of confidence of the most substantial nature from persons outside. At the same meeting at which Mr. Pond was elected, the Trustees passed a vote of thanks to Mrs. Phœbe Lord, of Kennebunkport, for her donation of $1,000 to the Library of the Seminary, and they appointed their Secretary, Mr. Pomroy, and Professor Bond to expend the money at once for books, instructing them to request the advice and assistance of Mr. Pond, should he accept his appointment.[258] That money for the Library was very much needed is made apparent by the report of the first Board of Conference Visitors, made in 1830, who had visited the Institution in September, 1829. They say:

"The Library is small, and consisting very much of such books as individuals have found it convenient to spare from their own libraries, but such as add very little to the real value of this. There is great want of entire sets of classical[259] books adapted to the course of study pursued by the students. And it is earnestly hoped that persons favorable to the institution who have it in their power, will be induced to make donations to it of select and valuable Theological books. In no way, perhaps, can the interest of the institution be more directly and easily promoted than by donations of the necessary books of reference for students in theological pursuits." [260]

Nothing could reveal more clearly the real spirit and purpose of the Board than this determination to enlarge the Library. They even took steps towards the erection of more buildings,[261] and made provision again for a general agent to procure funds for the Institution. Thus, even if the new members of the Faculty 'found an Institution without funds,

[258] T. R. for Mar. 13, 1832. Cf. Pond, *Address*, p. 9; Dr. Bond's *Reminiscences*, p. 20.
[259] i.e., text-books.
[260] *Mirror*, Feb. 11, 1830.
[261] T. R. for Mar. 13, 1832.

though not without debts, with the library consisting of but a few hundred volumes,' they nevertheless found an Institution with a good Charter, favorably located, a deep feeling of its necessity for the religious welfare of the State, a united and determined Board of Trustees, and not a few friends scattered over the State.[262] Never since has the Seminary passed through so depressing a period. Naturally the conditions affected the attendance of students. The class of 1826 had numbered nine men, the largest class ever graduated up to that date; but thereafter there was a steady decline, the class of 1827 numbering eight, of 1828 four, of 1829 four, of 1830 six, but of 1831 only one, or possibly two. But with the coming of Messrs. Bond and Pond, especially the latter, began a new period of life for the Institution, one of stability, growth and power.

[262] Cf. Pond, *Address*, p. 9.

Chapter V

THE ADMINISTRATION OF DR. POND TILL 1859: A PERIOD OF BUILDING

As has already been noted in passing,[1] the Trustees in the midst of their perplexities in the year 1829 made an appeal to the State Conference of Congregational churches for the appointment of a Board of Visitors. The vote of the Trustees authorizing the appeal was simple enough, "that the Maine General Conference of Churches be respectfully requested to appoint a committee to attend the next anniversary of the Seminary."[2] As the request actually came before the Conference at its next meeting,[3] it was much more explicit, viz., for "a committee to visit and examine that institution, that the Conference may be more intimately acquainted with its character, situation and prospects, and feel a deeper interest in its welfare; and also to ascertain its claim on the fostering care of the Christian community in Maine." In response to this request a committee of the Conference was appointed to consider the matter and report to the Conference. They reported as follows:

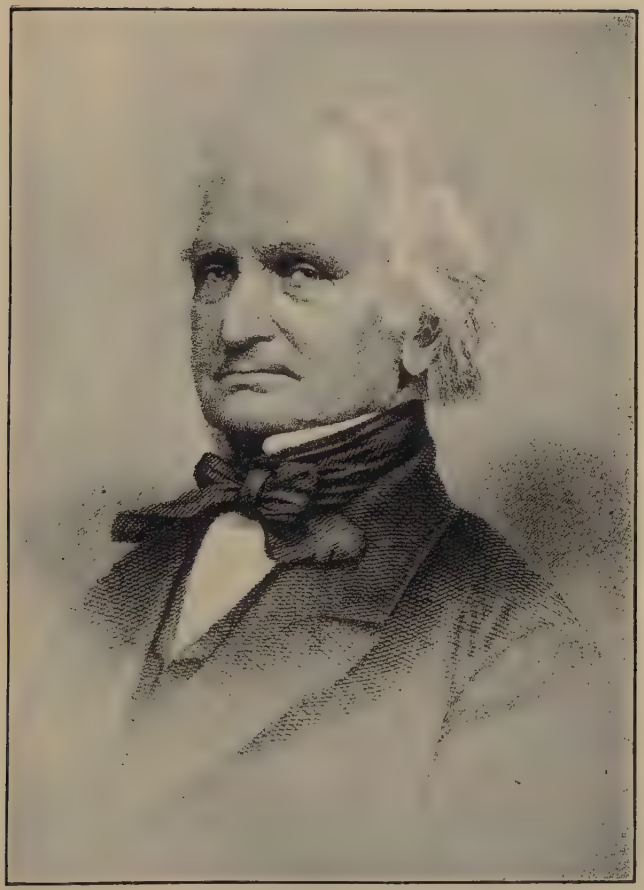
Trustees Ask Conference for Visitors

Visitors Appointed

"Resolved, That this Conference comply with the request of the Trustees of the Theological Seminary at Bangor.

"Resolved, That a committee consisting of one clergyman and one layman from each of the County Conferences of York, Cumberland and Lincoln, and one clergyman or layman from each of the other County Conferences[4] in the State, be appointed to visit said Seminary at its next anniversary, for the purpose proposed, that they may be directed to report

[1] See *ante*, p. 115.
[2] T. R. for Mar. 25, 1829.
[3] Held in Waldoboro, June 23 and 24, 1829.
[4] Six in number, viz., Oxford, Kennebec, Somerset, Penobscot, Hancock and Waldo, and Washington.



REV. ENOCH POND, D.D.

Professor of Systematic Theology, 1832-1855
Professor of Ecclesiastical History, 1832-1870
President, 1856-1882

to this Conference at its next meeting, and that they be authorized to make such communications in the meantime to the public, in relation to their doings, as they may deem for the interests of the Seminary, and the cause of religion." [5]

The full number of the committee called for by the resolution was appointed, but only Rev. Charles Jenkins, of Portland, representing Cumberland Conference, Rev. Fifield Holt, of Bloomfield, representing Somerset Conference, and one layman, William Ladd, Esquire, also of Portland, appeared at the Anniversary of the Seminary in September. They were invited to sit with the Board of Trustees and thus were given the amplest opportunity to investigate the affairs of the Seminary.[6] In keeping with their instructions, they published a report in February, 1830,[7] the report evidently being intended to do away with the somewhat prevalent misconceptions about the finances of the Institution. At the next meeting of the Conference,[8] the committee further reported as follows:

Report of First Board of Visitors

" Resolved, That it be recommended to the churches connected with the Conference to form county societies for the support of one or more professorships, and the instruction of the classical school in the Bangor Seminary.

" Resolved, That these several societies be composed of persons who shall subscribe and pay annually for one or more of these objects a sum not less than —— for a term of — years.

" Resolved, That the delegates from the several county Conferences now present, be a committee to carry the resolutions into effect."

These resolutions were adopted. Further, a committee, consisting of a clergyman and a layman from each Conference, was appointed to visit the Seminary at its Anniversary the following September. This committee reported at the next

[5] Conf. Mins. for 1829, pp. 7f.
[6] T. R. for Sept. 9, 1829.
[7] *Mirror* for Feb. 11, 1830.
[8] Held at Winthrop, June 22–24, with Rev. David Thurston, Vice-president of the Seminary Trustees.

meeting of Conference,[9] recommending the appointment of a committee to take into consideration the state of the Seminary and report immediately to the Conference, but the report of neither committee is anywhere recorded. The committee of 1832, in their report made at the meeting of Conference in 1833, "recommended that it be adopted as a standing rule of the conference, to appoint a committee annually to attend the anniversary of the Seminary, and examine into its state, not from any want of confidence in the fidelity of the Trustees, but as a necessary measure to secure the continued confidence of the churches, and keep alive an interest in its prosperity." [10] From 1829, therefore, to the present time such a committee of Visitors has been appointed, and thus the connection between the two organizations kept close and vital, to the great advantage of both.

Visitors Made Permanent

The committee of Visitors, appointed by the State Conference in June, 1829, in their additional report to the Conference of 1830,[11] as we have noted,[12] recommended the establishment of County Societies auxiliary to the Seminary. The recommendation may not have originated with them, since it is mentioned in a letter to Treasurer Pike from Rev. Samuel H. Peckham (Bangor, 1824), of Gray, under date of September 29, 1829, as having been made to him by Rev. Thaddeus Pomeroy, then pastor at Gorham.[13] Wherever the recommendation originated, it was destined to bear good fruit. Action appears to have been taken first in Cumberland County Conference, of which both Mr. Pomeroy and Mr. Peckham were members. By January of 1830 a Society had been tentatively formed in this Conference, and subscriptions had been made for the support of a Professorship.[14] The organization of this Society was not

County Auxiliary Societies

[9] Held at Fryeburg, June 21–23, 1831.
[10] Conf. Mins. for 1833, p. 7.
[11] Conf. Mins., 1830, p. 7.
[12] See *ante*, p. 123.
[13] See letter on file.
[14] Letter of S. H. Peckham to D. Pike, Jan. 27, 1830; and T. R., April 28 and Dec. 22, 1830.

completed till January 12, 1832, when the subscribers to the fund met at North Yarmouth and organized formally as the Cumberland County Society for the Promotion of Biblical Literature, having a constitution and officers, and making provision for regular meetings.[15] The object of the Society was to support the Professor of Biblical Literature in the Seminary. The membership fee was five dollars, payable annually. The Society pledged itself to raise eight hundred dollars annually for the specified object. Any surplus funds were to be used for the Seminary as the Executive Committee of the Society saw fit. The Society was to approve, by at least a two-thirds vote, of the Professor chosen by the Trustees of the Seminary for the chair of Biblical Literature. Professor Bond was so approved, being present at the meeting in North Yarmouth. A similar Society had been formed in Kennebec Conference in September, 1830, but did not become active till September, 1831. The object of this Society was general aid of the Seminary, and its membership fee was only two dollars annually. It was voted to pay in four hundred dollars each year for the next five years for the increase of the Library. This amount was apportioned by the Directors of the Society to the churches in the Conference.[16] Treasurer Daniel Pike, of the Trustees, who had been appointed by this body to organize the work throughout the State, in a report rendered the Trustees on December 12, 1831,[17] says that Hancock and Waldo counties had agreed to raise three hundred and fifty dollars, and Washington county two hundred and fifty dollars, for the salary of the Principal of the Classical School. Other counties in the State are reported as either considering the matter, or as in process of forming Societies.[18] Penobscot county is reported as still paying in annuities on the subscriptions on location or those made in

[15] *Mirror*, Feb. 2, 1832, p. 103.
[16] *Mirror*, Dec. 8, 1831.
[17] On file.
[18] Cf. letter of D. Pike, of Nov. 23, 1831, in Letter-Book.

1823–24 and 1828–29, and as having the subject of buildings under consideration. In the case of persons whose contributions to previous subscriptions were still in arrears it was agreed that the arrearages might be merged in these new subscriptions.[19] Besides Mr. Pike, the Rev. Swan L. Pomroy, Secretary of the Board of Trustees, was especially active in the new movement. He took particular pains to foster it as a general movement of the churches, asserting that "the Seminary is to be regarded as the *property* of the evangelical Congregational churches of Maine," and so to meet the objection which had been made that the Seminary had originated "without any concert of the churches or ministers through the State."[20] These county subscriptions were not regularly paid up;[21] would seem to have been in large measure unsatisfactory; and, as we shall see, became absorbed in the larger State-wide subscriptions of 1832–33 and 1835. In any case there was thus a very decided quickening of interest over the State in the School just as the Trustees were successful in securing as successor to Professor Adams, Rev. Alvan Bond, and to Dr. Smith, Rev. Enoch Pond.

Earlier History of Professor Bond

Mr. Bond was born at Sutton, Mass., April 27, 1793. He, therefore, came to the Seminary in the prime of his powers. He was graduated from Brown in 1815, and from Andover Seminary in 1818. As a graduate of Andover after that Seminary had been in existence ten years, and was no longer an experiment in theological training, he was quite prepared to take up the work of Professor Adams, the first member of the Bangor Faculty who had been trained under the new system of ministerial education.[22] Mr. Bond had been ordained at Sturbridge,

[19] T. R., Dec. 23, 1830; letter of D. Pike, of Aug. 8, 1831, in Letter-Book.
[20] Letter of Stephen Thurston, of April 2, 1829; letter of Mr. Pomroy in *Mirror*, July 12, 1832; T. R., Dec. 22, 1830.
[21] *Mirror*, Mar. 5, 1835, p. 118.
[22] In his *Autobiographical Reminiscences*, Dr. Bond wrote: "The enthusiasm of Professor Stuart in developing the subjects of his department (Biblical Literature) inspired me with earnest devotion to the studies in that department, for which I have in subsequent life felt an abiding interest."

Mass., November 29, 1819, where he continued as pastor till called to Bangor.

Mr. Pond was also in the prime of life when he came to Bangor, having been born July 29, 1791, at Wrentham, Mass. He was thus two years Mr. Bond's senior. He, like Mr. Bond, was a graduate of Brown, in the class of 1813, but like his predecessors, Professors Wines, Fowler, and Smith, had studied theology with Dr. Emmons, of Franklin. He remained with Dr. Emmons but a year, being licensed to preach in June, 1814. From that time till 1828 he was pastor at Ward (now Auburn), in Worcester county, Mass., having been ordained there March 1, 1815. While in his pastorate he had done considerable work in the instruction of young men, especially in collegiate studies, and so was not unacquainted with the needs and methods of the teacher. From the beginning of his ministry he had written and published much, both in current magazines and in book form. He was always master of a prolific pen. During the pastorate at Ward the Unitarian controversy was raging, and Mr. Pond had attracted attention to himself by a series of reviews of some Unitarian tracts published in the "Christian Magazine," and by an elaborate article on the "Legal Rights of Congregational Churches," published in the newly established periodical, "The Spirit of the Pilgrims." In consequence, he was invited to become the editor of the latter periodical, accepting the invitation, and it was from this position that he was called to the chair at Bangor. The letter of invitation from the Trustees, written by their Secretary, Rev. Swan L. Pomroy, to Mr. Pond to become Professor of Theology, made no secret of the difficulties of the situation. He was assured that "he will not find things in working order. . . . Indeed, almost everything is to be done, and the responsible task will devolve on you, and your associate, of moulding things into right shape and giving them a right direction." The salary offered was $800 a year,

Of Professor Pond

and promise was given of a house "as soon as circumstances would permit." A similar promise had been made Mr. Bond. "Bangor, at that time, was the headquarters of the speculation in eastern lands, and was rapidly filling up and overflowing with people." Mr. Pomroy wrote: "Our village is now inundated with inhabitants, and it is difficult to procure a house for love or money." [23] The material support offered in the way of salary, even with a house, was not equal, as Mr. Pond told the Trustees, to that he already was receiving. But Mr. Pomroy urged the importance of the situation. "The State," he writes, "seems destined to contain a mighty mass of people, and the providence of God seems to point out this institution as a permanent means of moral and religious influence, at least within our bounds." "A determination on the part of the trustees to make it a permanent institution is declared, and strengthened by the assurance of the awakening of the religious community in Maine to its importance." Mr. Pond found the decision of duty respecting the invitation a trying one. His editorial duties were to his taste, and he was surrounded with congenial literary and Christian friends. On the other hand, he acknowledged a deep interest in the Seminary, and was inclined to believe that an increasing importance attached to it, growing out of recent developments in Maine. The opinions of his friends respecting his duty were divided, but he finally came to the conviction that the invitation was the call of God. He, therefore, wrote Mr. Pomroy as follows: "I . . . have concluded, if certain conditions are met by your board, to accept the appointment with which your trustees have honored me. If these conditions are complied with, you may announce my acceptance at any time, or in

Professor Pond Decides to Come

[23] Dr. Cyrus Hamlin, in his autobiography, *My Life and Times*, p. 141, writing of Bangor at the time of his own arrival two years later, in 1834, says: "We found Bangor abundantly supplied with a very adhesive mud. It is now such a very beautiful and clean city one can hardly conceive of its condition then. . . . Buildings were going up on every hand, new streets were being opened in the clayey soil, and except where plank sidewalks were laid, it was best to attempt as little movement as possible."

any manner; as quietly as possible will be the most agreeable to me." [24]

In a communication to the "Mirror" [25] regarding Mr. Pond's acceptance, Mr. Pomroy announced that acceptance as follows:

"The friends of the Seminary will be gratified to learn that Rev. Enoch Pond, the editor of the *Spirit of the Pilgrims*, has accepted the appointment of Professor of Systematic Theology and Pastoral Duties, and is expected to commence his labors on the ensuing month."

To this communication the editor of the "Mirror" appends the following note, which reflects a very natural anxiety for the theological reputation of the Seminary in view of the Unitarian controversy then at its height.

"In these critical times there will be felt more or less anxiety with respect to every man who is to occupy a station, in which he must be instrumental of giving shape and complexion to the character of our future religious leaders. We are glad to relieve apprehensions, and remove uncertainty, on such subjects, whenever we can; and are happy to say, that we have the fullest assurance from a competent source, that Mr. Pond adheres to the *good old way* of prophets, apostles, and our pilgrim fathers. 'No man, having drunk old wine, straightway desireth new; for he saith, *The old is better*.'"

Importance of His Favorable Decision

It was a matter of no little importance for the future of the Seminary, especially just at the time when its affairs were in so uncertain a state, to secure as incumbent of the chair then at least esteemed the most important in a theological Seminary, a man of Mr. Pond's character, experience, position and influence. Dr. Cyrus Hamlin, then a student at Bowdoin, long after wrote respecting the appearance of Professor Pond as follows: "I first saw Dr. Pond at Bowdoin College in the year 1832, the same in which he entered on his work in the Seminary in

[24] Pond, *Autobiog.*, pp. 65ff.
[25] For May 17, 1832.

Bangor. He was then forty-one years old; a man well built, with a countenance of mingled mildness and firmness, intelligent, thoughtful, and in his whole physique and bearing, answering well to the reputation which his able editorship of the "Spirit of the Pilgrims," had already given him. He preached for Dr. Adams[26] morning, afternoon, and evening, of the Sabbath, to a full house. He attracted the attention of the students to an unusual degree. His sermons were clear, cogent and practical. He left an impression that the Congregational interest in Maine had received a most valuable accession to its strength."[27] Elsewhere Dr. Hamlin speaks of Dr. Pond as 'a man of power, by nature, culture and grace, who had come there to stay.'[28]

Dr. Pond, with his wife and six children, came to Bangor by water, in a schooner, arriving on a Sunday afternoon in June, 1832.[29] He thus describes the condition of the Seminary as he found it:[30]

His Arrival

"We had never seen Bangor before; and it was well perhaps that we had not. I found the Theological Seminary in a much weaker and more dilapidated state than I had expected. The Seminary grounds were here; and on them one solitary three-story building,[31] containing all the rooms which the Institution offered for the accommodation of students, and public uses of the school. There were seven students here: five in the junior, two in the senior class. The senior class was soon to graduate. The two members of it were Wooster Parker and Cyril Pearl.[32] Professor Alvan Bond was here with his family. The library consisted of a few hundred books, many of which needed rebinding before they could be

[26] Dr. George E. Adams, formerly a Professor at Bangor.
[27] Pond, *Autobiog.*, p. 71.
[28] Hamlin, *Life and Times*, p. 143.
[29] Probably June 10.
[30] Pond, *Autobiog.*, pp. 68f.
[31] The house now numbered 331 and 333 Hammond Street. If the account given above (p. 106) is correct, there was also the little dining-hall.
[32] Among the papers in the files is one signed by these two men, Sept. 14, 1831, when there was no instructor in the Seminary, promising to continue in the Seminary during the ensuing year.

used. The Seminary had no funds and was considerably in debt. For the payment of the professors' salaries, eight hundred dollars each, the Seminary depended on the contributions of the churches and benevolent individuals.[33] But the Seminary had a good charter; it was well located; and the late Mrs. Phœbe Lord, of Kennebunkport, Maine, — a name never to be spoken but with honor, — had just given one thousand dollars for the library. As I was here with my family and household goods, I concluded I would not turn about and go back." [34]

Early Residences

Professors Pond and Bond soon hired a double house on Ohio Street, where Professor Bond continued to reside till he left Bangor, in 1835, and Professor Pond till 1836 probably. The latter then moved to a double house on Fourth Street, which he occupied with Professor Shepard till 1839. Thence he moved into the north end of the Commons House which, in 1839, on the removal of the Classical School, was made over into a double dwelling house, and occupied first by him and Professor Shepard.[35]

Professors Bond and Pond were formally inaugurated September 12, 1832.[36] Professor Pond's address, on "Education for Ministers," was published in part. 'In it he urged, first, the importance in general of the ministry; secondly, of an educated ministry; and thirdly, of ministers, for the most part, being educated among the people for whom they were to labor.' [37]

Professor Pond Begins a Canvass

While Professor Bond would appear to have continued instructing the few students then in attendance at the Seminary, Professor Pond almost immediately entered on a campaign in the interests of the Institution. In company with Rev. Mr. Pomroy, Secretary of the Trustees, he attended the annual meeting of

[33] Dr. Pond's chair of Theology had been partly endowed; see pp. 70 and 94.
[34] Cf. the similar statement as to conditions in Dr. Bond's *Reminiscences*, pp. 19f.
[35] See Pond, *Address*, p. 7, and *Autobiog.*, p. 69.
[36] *Mirror*, July 12, 1832, p. 194; Sept. 27, 1832, p. 30.
[37] *Mirror* for Feb. 7, 1833, p. 106.

the State Conference, held June 26–28, 1832, at Wiscasset.[38] At that meeting a special committee, consisting of the Rev. Thomas Adams, of Vassalborough, Rev. George E. Adams, of Brunswick, formerly Professor of Biblical Literature in the Seminary, and Rev. David Shepley, of North Yarmouth, was appointed to take into consideration the state of the Seminary, and to report before the end of the meeting. The committee reported the same evening for substance as follows:

'That the question is definitely settled that the Institution must be sustained, being imperiously demanded by the exigencies of the State, and of the surrounding region; that the present was a very interesting crisis in its history; that the operations of the Institution are again resumed under the direction of gentlemen who are entitled to the unreserved confidence of the churches; that societies had been formed in several counties of the State, which have pledged important assistance; that the prospects, on the whole, are decidedly more favorable than at any former period of its existence.

'It appears, however, that in addition to all provision already made, the Institution needs not less than thirty thousand dollars more, to relieve it from various pressing embarrassments, and to provide it with the necessary accommodations.

'It is recommended that, without interfering with the operation of measures already in progress, the Trustees of the Seminary forthwith appoint an agent, or agents, for the purpose of raising the amount named, chiefly from wealthy men within the State, or from men without the State already interested in the Seminary.'[39]

Decision to Raise $30,000

The committee had been in consultation with Professor Pond and Mr. Pomroy, and the report, if not inspired by them, had their hearty endorsement and support. It was accepted by the Conference and the recommendation to the Trustees adopted. The money was to be raised in four annual instalments.[40]

The work of raising the amount recommended, $30,000, was at once vigorously prosecuted.[41] The principal part of

[38] Pond, *Autobiog.*, p. 69.
[39] Conf. Mins. for 1832, p. 5; cf. *Mirror*, Sept., 27, 1832, p. 30.
[40] Pond, *Autobiog.*, p. 70.
[41] See letter from Secretary Pomroy in *Mirror*, July 12, 1832, p. 194. A few of the subscription books used for this canvass are still preserved.

the labor of the canvass fell to Professor Pond. In making up the subscription he travelled over the State and visited many of the churches; he preached and conversed and wrote hundreds of letters.[42] By June, 1833, the committee of the State Conference on the Seminary could report to that body that $20,000 had been "secured," i.e., pledged, and that, "encouraged by the indications of support they have received, the Trustees are now going forward with confidence, and are taking measures for erecting the necessary buildings." [43]

The need for additional buildings was very great, especially for a building with rooms for classes and public assemblies. The Trustees, after the burning of "the Chapel" in March, 1829, had not dared for some years, because of the financial condition of the Seminary, to replace that structure. With the securing of the new members of the Faculty, however, they plucked up courage to go forward in a modest fashion. At their meeting of April 25, 1832, they appointed a committee, consisting of Messrs. Eliashib Adams, the new Treasurer in place of Mr. Daniel Pike, recently deceased, Jacob McGaw and George W. Brown, "with powers to do, or cause to be done, all matters and things necessary for the most successful instruction in the classical department, and that said committee have power to take any measures that they may think best in regard to providing a suitable building for said school." [44]

Erection of a Chapel and School Building

This committee accordingly proceeded to contract for a new building to be situated probably on or near the site of "the Chapel," i.e., on what is now the Hamlin estate. The building was to be thirty-two by forty-five feet, and two stories in height. The lower story was to contain a schoolroom for the use of the Classical School, and other necessary rooms. The upper story was to contain one low, barrel-vaulted room to serve as a chapel and public assembly room.

[42] Pond, *Autobiog.*, p. 70.
[43] Conf. Mins., 1833, p. 7.
[44] See T. R. for above date.

The building was to be surmounted by a bell-tower and cupola, this last to be supported by eight Doric pillars. The schoolroom was to be ready for occupancy in December, 1832, and the entire building in June, 1833.[45] On the 18th of December, 1832, the committee reported to the Trustees that, on account of the late date at which the building was begun, and the coldness of the winter, the structure would not be ready before the following April or May.[46] Before that date, on the 18th of February, 1833, the building was totally destroyed by fire,[47] and thus again the Seminary was without adequate accommodations for the Classical School, or a proper assembly hall. Fortunately the canvass for the $30,000, authorized at the previous annual meeting of the State Conference, was well under way, and plans were already making for a more ambitious structure.

Erection of Maine Hall

As early as May, 1833, the Trustees announced publicly their intention to erect a Dormitory after the plan of Bartlett Hall at Andover Seminary, substantially the building they had planned in 1829.[48] The cornerstone of the building was laid on Friday, the 12th of the following July, with appropriate exercises, including a brief address by Professor Pond.[49] When the State Conference met the following year, June 24–26, at Portland, the Conference committee on the Seminary could report that the building was finished externally and one half, the north entry, was finished inside and that the other half was in progress and would be finished as soon as practicable.[50] 'Practicability' probably meant realization on the subscriptions, for the structure was to cost $13,000, and as yet there was in hand but $9,137.39.[51] The building was of brick, one hundred six feet long, thirty-eight feet wide, and was four stories high.

[45] See contract on file, dated Sept. 13, 1832.
[46] See report on file.
[47] *Mirror*, Feb. 28, 1833, p. 118.
[48] *Mirror* for May 16, 1833; cf. *ante*, p. 105, and *Mirror* for July 12, 1832, p. 194.
[49] *Mirror* for July 18 and 25, 1833.
[50] Conf. Mins. for 1834, p. 5.
[51] Conf. Mins. for 1834.

MAINE HALL
Erected 1833-4

It was designed chiefly for the accommodation of students, and when wholly completed for that purpose would contain thirty-two suites of rooms, each comprising a common study room, and two adjacent bedrooms, or a total capacity of sixty-four. For the time being the rooms on the three upper floors of the north entry were completed with dormitory arrangement, while on the lower floor provision was made for recitation and reading rooms, a library room, and a schoolroom for the use of the classical department which was to be used also for a chapel.[52] There was less need for all the rooms for dormitory purposes since the old Commons House provided rooms for between twenty and thirty students, besides the boarding establishment, and since the entire number of students in attendance was but fifty-six, fourteen in the theological, and forty-two in the classical department.[53] There was more need of rooms for lectures, recitations, the Library and a Chapel, because these public assembly rooms had been lacking ever since the burning of the old Chapel in 1829. Since the building had been "built almost entirely by donations from the churches in Maine," it was given the name of "Maine Hall."[54]

Library

The Library is reported in 1834 to consist of between three and four thousand volumes, comprising many very valuable and important works. Some large donations for the Library had been received, and the purchase of more than a thousand volumes, at an expense of about $3,000, had been made, apparently during the year 1832–33, since the increase is said to have been much less during the year 1833–34 than the previous year.[55]

[52] Pond, *Autobiog.*, pp. 70f.; Conf. Mins. for 1834, p. 7. Cf. letter of E. Adams, under date of Oct. 3, 1834, in Letter-Book, and *Mirror* for Dec. 12, 1833, p. 70.

[53] Conf. Mins. for 1834, p. 5; the Cat. for 1833–1834 reports only 31 students in the classical department.

[54] Conf. Mins. for 1835, p. 6, where the name first occurs in print, and so in all official publications of the Seminary. On certain maps of the city of Bangor, of the years 1853 and 1859, it is termed Davenport Hall, after the donor of the Seminary land.

[55] Conf. Mins. for 1834, p. 5. The funds for the increase of the year 1832–1833 came chiefly from Mrs. Lord, of Kennebunkport, see *ante*, p. 120; and from the Kennebec county churches, see below.

By 1834 about $25,000 of the $30,000, proposed to be raised in 1832, had been subscribed, the greater part of which amount was to be paid in four annual instalments. The first of these instalments had been mostly paid, and the second was due in August, 1834. The fund of $12,000 for the endowment of the chair of Systematic Theology, begun in 1823–24, had never been fully made up. Over $1,500 was still lacking. It was urged in the report of the committee of the Conference that the fund ought to be made up to $15,000 or $16,000, in order to be large enough to yield an income equal to the salary of the incumbent, then $800. The subscription of the churches in Cumberland county for the endowment of the chair of Biblical Literature had failed of fulfilment; but the churches of Kennebec county, which had subscribed $400 a year for a period of five years for the endowment of the Library, had paid $378.37 during the year 1833–34.[56] It was proposed to increase the theological Faculty by the addition of a chair of Church History and Sacred Rhetoric,[57] or, as elsewhere designated, of Sacred Rhetoric and Oratory.[58] The salary of the classical Instructor was $600.

Financial Conditions

New Chair Proposed

All this additional real estate, and increase, or proposed increase, of Instructors and of Instructors' salaries meant the need of more money for current expenses. Hitherto these had been met chiefly by current donations. The committee of the Conference of 1834 lay stress upon the need for more permanent resources, and especially emphasize the matter of persons making bequests, or, as it is quaintly phrased, " blessing the Seminary in their death." A single remark only in the report of 1834 in regard to finances gives a presentiment of the financial conditions which culminated in the panic of 1837. On the whole, however, the financial condition of the Seminary was most promising. The Trustees might well feel

[56] Conf. Mins. for 1834, p. 7.
[57] Cat. for 1833–1834.
[58] Conf. Mins. for 1834, p. 6.

satisfied with their persistence during the anxious years from 1829 to 1832.

Increase of Students, Especially from Colleges

Professor Pond, and his colleague, Professor Bond, next turned their attention to the matter of student supply. The campaign in this regard is well described by Dr. Pond in his "Autobiography":[59]

"Under the previous administrations, no college graduates had been connected with the Seminary,[60] and it was feared they would turn from it in future. Our Theological School was then young. Our location is farther to the east than any of the colleges; and to enter Bangor Seminary, graduates must turn away from long-settled and well-manned institutions. This disadvantage still exists; and to fill our halls with liberally-educated students, constant effort must be made, peculiar advantages must be offered, and motives touching the piety and loyalty of the Christian young men of Maine must be urged.[61] With this object in view, I visited Bowdoin College in 1832 and 1834, and also visited Dartmouth and some other colleges in New England. In 1833, several college graduates entered the Seminary.[62] In the autumn of 1834, nineteen students entered the Junior class, eight of whom were graduates of Bowdoin College. Among those who entered in these years were Dr. Benjamin Tappan, Dr. Cyrus Hamlin, Professor H. B. Smith, Henry G. Storer, Franklin Yeaton, and others well known to us all. I have ever felt under special obligations to the young men who came to us at that time. They did it certainly under some sacrifice of feeling. They did it from a sense of duty, and for the public good, and I trust it was never to them a cause of regret. They actually did more to advance the interests of the Seminary than if they had given us thousands of dollars. They set an example which had influence; they turned the tide in our favor; and from that time to this[63] the question of students has given us but little trouble."

[59] Pp. 73f.

[60] J. B. Stevens, Bowdoin '27, Bangor '29, would seem to be the only exception to Dr. Pond's statement; several others, however, had had a partial college course.

[61] Cf. communication from Dr. Pond in *Mirror*, Oct. 1, 1840, p. 34.

[62] That a new policy in regard to conditions of admission was to be followed, appears from a public statement made by Mr. Pomroy, Secretary of the Board of Trustees, in the *Mirror* for July 12, 1832, as follows: "In addition to a fair moral character and hopeful piety, candidates for admission to the Seminary will be expected to have been regularly educated at some respectable College or University, or otherwise to have made literary acquisitions, which, *as preparatory to theological studies*, are substantially equivalent to a liberal education." Mr. Pomroy reproduces here almost *verbatim* the words of the revised By-laws of Aug. 7, 1828, passed after the reconstitution of the School.

[63] Since Dr. Pond's *Autobiography* was written at various times, the date of this passage cannot be given with exactness, but was probably about 1864. Cf. the *Autobiog.*, pp. 2 and 130.

These efforts of the Seminary Faculty were heartily seconded by the committee of Visitors from the Conference, and by others.[64]

Attendance of College Graduates

The correctness of the last statement made by Dr. Pond in the above quotation is easily demonstrated from an examination of the educational character of the students at the Seminary from 1833 onward. The class of 1834 contained one man who was a graduate of a college. From that time till 1873 no class fails of having one or more college graduates, the maximum being reached in 1846, when the graduating class contained sixteen college men out of a total of nineteen graduates. From 1833 to 1882, the year of Dr. Pond's death, or for a period of just half a century, more than fifty-five *per cent.* of the graduates of the Seminary had already graduated from college.[65] The thirty-four years from 1882 onward to the end of the century saw less than eight *per cent.* of the graduates college men. During these thirty-four years there were nineteen in which no college man was graduated, and in no case of the other fifteen years of that period does the number of college men among the graduates exceed two. The decrease in the attendance of college men began, however, fully ten years before Dr. Pond's death. The classes of 1871 and 1872 contained but one each, and the class of 1873 contained none.

Impression Made at Bowdoin by Dr. Pond

In the letter from Dr. Cyrus Hamlin, already quoted, he speaks of the impression made upon the Bowdoin men of his time by Dr. Pond as follows:

"He attracted the attention of the students to an unusual degree. His sermons were clear, cogent and practical. . . . It was the *Biblical* characteristic of his preaching that drew students to him. His sermons were so well reasoned out of the Bible, that they carried the weight and authority

[64] See Conf. Mins. for 1833, pp. 6 and 19, and *Mirror*, April 9, 1835, p. 137.

[65] "Of three hundred and eighty college graduates connected with the school during Dr. Pond's life, one hundred and eighty-three were graduates of Bowdoin"; see Memorial Discourse by Professor Harris, Conf. Mins., 1882, p. 121.

of Divine truth with them. . . . Another attractive feature of his preaching was the entire absence of all display, ornament, or mere rhetoric. . . . He was naturally, not artificially earnest. There was no affected solemnity of tone or manner. There was often the hush and rapt silence of the great audience, that evinced profound attention, but it was the cogency of the reasoning, the power of truth forcibly stated, that produced it.

"He met quite a number of us students in a more private way, to commend to our attention Bangor Seminary. We liked the man; we thought him frank, genial, yet courageous and strong. He was a man among men, a man who could hold his own anywhere, and command respect. His frankness and honesty were so manly and genuine as to disarm roughness and malice, and make hypocrisy blush. We liked, moreover, his earnest enthusiasm for the Theological Seminary in Bangor. Up to that date, 1834, most of its students had entered after a preparatory course of four or five years in the classical school. But that year and the next drew some fifteen or twenty college graduates, and constituted an era in the history of the Seminary. They were drawn thither by the character, ability and scholarship of the two professors, Pond and Bond." [66]

Resident Licentiates

In July, 1839, Professor Pond, as clerk of the Faculty, announced in the current papers [67] that "it was proposed, in future, to make provision at the Seminary for an *advanced class*, to consist of unsettled ministers and licentiates, who may wish to review their professional studies, or to pursue them, or particular branches of them, to a greater extent. Members of this class will be subject to the regulations of the Seminary, and entitled to its privileges. They will attend a portion of the exercises of the lower classes; will be present at public lectures; and will have studies prescribed appropriately for them." In part, at least, this establishment of an advanced class, or class for "resident licentiates," was the result of the attendance in the regular course of college graduates. Such a class, composed of seven men, is first listed in the catalogue for 1839–40.[68]

[66] Pond, *Autobiog.*, pp. 71f.
[67] See *Mirror*, July 18, 1839, p. 198, and Aug. 6, 1840, p. 2. See also *ante*, p. 80.
[68] Cf. also subsequent catalogues.

That a great change had come over the Seminary by the advent of these two men was further evidenced by the enrichment of the course of study. The greater part of the first year's work was now given to drill on the fundamentals of the Hebrew and Greek languages and to exegesis. Also during Junior year there was the study of the principles of biblical interpretation, introduction to the Old and New Testaments, biblical antiquities and geography, Hebrew poetry including its figurative and symbolic language and interpretation, and prophetic language and its interpretation. Exercises in biblical literature and exegesis were continued throughout the second and part of the third year. The books listed as text or reference books in the department of Biblical Literature were the best to be had in either English or German.[69] The influence of Professor Moses Stuart, of Andover, a pioneer in America of scientific grammatical and exegetical work, and translator of several German works, is plainly manifest. As we have seen, Professor Bond was trained at Andover under Professor Stuart. Though he was no such original worker as his teacher, he is shown to have been a well equipped, broad and able scholar and teacher, abreast of his time.

Enrichment of the Curriculum

In Professor Bond's Department

The work in Systematic Theology, Professor Pond's special department, is outlined in the catalogue for 1833–34, and about one hundred and seventy-five reference books are listed.[70] The outline is that substantially followed without change from 1833 onward by Dr. Pond in his lectures to his classes, and is the framework of his published volume on systematic theology, issued as a thick book of 784 pages in 1866, and entitled "Lectures on Christian Theology." These lectures well represent the type of Calvinism which Dr. Pond's instructor, Dr. Emmons, of

In Professor Pond's

[69] Cat. for 1833–1834, pp. 7f. Cf. *Mirror* for Sept. 12, 1833.
[70] Cat. for 1833–1834, pp. 8ff.

Franklin, so long expounded in his pædagogic, ministerial home.[71]

Work in Church History

The proposed department of Church History and Sacred Rhetoric was under the joint direction of Professors Bond and Pond, but the work, at least in History, was done by Professor Pond.[72] The chief topics in Church History under which the matter for study was subsumed were as follows: Church History before the Christian Era; Apostolic Church and Fathers; Church before the Conversion of Constantine; Rise and Progress of Mohammedanism before the Reformation; Reformation; Protestant Church and Dissenters; Dogmatic History. The list of reference books appended to this brief outline shows good acquaintance with German as well as English writers.[73] In the leading topics of the subject as above given we detect again the general outline of the matter later presented to the public at large by Dr. Pond, in another thick book of 1,066 pages, published in 1870, and entitled "A History of God's Church from Its Origin to the Present Times." Murdock's Mosheim was the basis for the work done in the department.[74]

In Sacred Rhetoric

In the department of Sacred Rhetoric the work was divided between the two members of the Faculty.[75] The subjects announced to be treated are Style, Composition of Sermons, Elocution and Delivery. The reference books mentioned are those then most prized.[76] There is no statement respecting Pastoral Theology till the catalogue of 1835–36, where it is announced that lectures on Pastoral Duties and other kindred topics are continued at intervals through the whole course.[77] These preliminary

[71] Cf. the "Dedication in Memoriam," p. III of the volume.
[72] Dr. Pond, in a letter to the Trustees, dated Sept. 26, 1854, asking to be relieved of the work in either Theology or Church History, says of this early time: "Professor Bond very properly confined himself to his own department and it devolved on me to teach all that remained"; see letter on file; but cf. Bond's *Reminiscences*.
[73] Cat. for 1833–1834, pp. 10ff.
[74] Cf. Preface to the published work.
[75] Dr. Bond's *Reminiscences*, p. 20.
[76] Cat. for 1833–1834, p. 11.
[77] Cat. for 1835–1836, p. 9.

lectures were given by Dr. Pond, and were followed by a regular course by him in the years 1842–43 and following, first published in book form in 1844, and again, after being rewritten, in 1866.

The Classical School

The Classical School, which had been continued in operation during the period of suspension of theological instruction in the summer of 1831, occasioned by the death of Professor Smith,[78] was still continued after the arrival of Professors Bond and Pond. The head of the School was changed at least each year.[79] The catalogues of the time announce that it "is designed to increase the facilities for becoming well fitted to enter upon a regular course of Theological Studies. No precise amount of literary attainments is required on admission. It is adapted not only to the instruction of those, who, on account of their age and other circumstances, desire to prepare for the Theological Seminary, without pursuing an entire theological course, but of those also who wish to be thoroughly fitted for college."[80] The whole course of study occupied three years. Students fitting for the Theological Seminary were furnished with rooms, board and washing, in the Seminary buildings, on the same terms as the theological students. If in need, they were aided to the same extent, and on the same conditions, as beneficiaries of the American Education Society.[81]

Changes in the School

Up to 1835 the School had been variously denominated the "Classical School,"[82] or the "Preparatory Department,"[83] or the "Classical Department."[84] The two last names, as well as the fact that information respecting it was incorporated in the same catalogue

[78] Pond, *Address*, p. 9.
[79] In 1832–33, Daniel Sewall, W. V. Jordan and Gideon Dana; in 1833–34, Frederick J. Goodwin; in 1834–35, James Means; in 1835–36, John C. Adams; in 1836–37, Louis Turner; in 1837–38, Aaron C. Adams. See *Mirror* for Feb. 7, April 18, Aug. 22 and Sept. 12, 1833, and catalogues.
[80] Cat. for 1833–34, p. 11; cf. *Mirror* for July 12, 1832, p. 194, and Sept. 12, 1833, p. 18.
[81] See Cats. for 1833–34 and following years.
[82] *Survey*, 1830, p. 19.
[83] Cat. for 1833–34.
[84] Cat. for 1834–35.

with information regarding the Seminary, indicate not only its close affiliation with the Seminary, but also its principal purpose, i.e., to fit men to pursue immediately, with no intervening collegiate course, a theological course. In 1835–36, the School was renamed the "Classical Institute," and the chief purpose was made the fitting of young men for college and thus mediately for theological study, but not for immediate entrance to the Seminary, though this latter purpose was not entirely overlooked.[85] This change in the name and chief purpose of the School was due to the increasing attendance upon the Seminary of men who had had a college education, and ultimately to the increasing desire of the Faculty to put the Seminary, by serving college-bred men chiefly, fully on a par with other Seminaries in the country. At this same time, too, a change internal to the Institute was made. It was divided into two departments, the Classical Institute proper, and the Teachers' Seminary, this last designed to fit teachers for the common schools by "instruction in the higher branches of English education only."[86] Here appeared very clearly one of the secondary purposes of the founders of the Seminary, as those purposes were declared by Mr. Pike, in 1823.[87]

Separation of Seminary and Classical Institute

In the summer of 1835 the southerly part of Maine Hall had been finished and mostly furnished.[88] There were thus provided far ampler dormitory accommodations for students. Moreover in 1836 a new "Commons House" (the present building of this name, of which more will be said later) had been erected, affording another dining-hall. As a result of this general increase in student accommodations, in 1836–37 the Classical Institute was separated entirely as regards rooming, boarding and recitation facilities from the Seminary. The Seminary students now probably occupied exclusively Maine

[85] See Cats. for 1835–36, 1836–37, 1837–38, and cf. Conf. Mins. for 1838, p. 9.
[86] Cat. for 1835–36, p. 12.
[87] See Receipts, etc., p. 20.
[88] See contract for the finishing, on file, and cf. Conf. Mins. for 1835, p. 6, and 1837, p. 6.

Hall as a dormitory and had their dining-hall at the new Commons House, while the students in the Classical Institute were given complete possession of the old Commons House for dormitory and boarding purposes, and had a recitation room provided them in the new Commons House, probably the south wing.[89] The separation was still further marked by the issuing of a catalogue for the Institute separate from that of the Seminary for the years 1836–37,[90] and 1837–38,[91] possibly longer, though no copies of catalogues for later years have been found. The Institute continued under the management of the Trustees of the Seminary, and the students still were permitted to avail themselves of many of the advantages afforded by the Seminary. They had a library appropriate to their own needs,[92] and the use of a valuable set of instruments for work in Natural Philosophy, given by David Dunlap, Esquire, of Brunswick, in 1834.[93] The members of the Institute planning to proceed at once to a theological course were naturally given a somewhat different course of study from that given those proposing to enter college.[94]

Closing Years of the Institute

In 1837–38, on account of the financial stringency, the Trustees were obliged to " remodel " the Institute, and place it " on a new foundation," in order to reduce the expense of its support.[95] There was even some talk of discontinuing the Institute, as would appear from the report of the Conference Visitors for 1838.[96] The financial stringency continuing, the Institute would appear to have been carried on during its last years, so far as instruction

[89] So I understand the statement in Conf. Mins. for 1838, p. 9, which seems to be confirmed by Conf. Mins. for 1840, p. 8. Cf. " Articles of Overture to Mr. Turner on the Class. Institute," 1837, on file; also Treasurer's report for 1839. In response to a vote of the Trustees in 1837, the Principal, Mr. Turner, reports that out of the total number of students in attendance 10 board themselves, 23 board out of " Commons," and the rest, the number not given, board at " Commons."

[90] 57 students are listed; cf. " Statistics of Class. School," 1837, on file.

[91] 54 students are listed.

[92] Conf. Mins. for 1838, p. 9.

[93] It cost $500, and was given apparently in response to an appeal made by the Visitors of the State Conference. See Conf. Mins. for 1834, p. 7, and for 1835, p. 6.

[94] See Cats. of Class. Inst., for 1836–37, and 1837–38.

[95] Conf. Mins. for 1838, p. 9.

[96] Cf. Treasurer's reports for 1839 and 1840.

went, under the care of some of the theological students,[97] though still being accommodated as far as possible with rooms at the Seminary, furnished by the Trustees. In part, however, even rooms failed it, for the old Commons House, given over to the uses of the Institute in 1836, was remodeled for Professors' houses in 1839,[98] and so the Institute was deprived of its dormitory and boarding-house. The temporary suspension of the Institute, or, at least, its being put upon such a foundation that the Trustees should incur no expense, in money, on account of it, was recommended by the Conference Visitors in the report for 1840,[99] but the Trustees still carried it on.[100] In June, 1841, it was reported as still occupying, free of rent, the " schoolroom," probably the room in the new Commons House, and the students are reported as boarding at Commons with the theological students and having the use of such rooms in the Seminary, presumably in Maine Hall, as are not otherwise occupied. The students were expected to pay for all they received, and the income from tuition was all the compensation the student Principal received. The Institute was thus carried on at no expense to the Trustees, and was a source of some income to certain students.[101] Under the circumstances the Institute could not possibly continue to merit the praise accorded it by one committee of Conference Visitors, a few years previous, that 'it ranked with the first of its kind in New England.'[102] There is no mention of it after 1841, and presumably it came to an end in that year or in 1842. In the year 1840–41 the number

[97] So for the years 1838–39, and 1839–40; during the latter year under the superintendence of Mr. William W. Rand, of the class of 1840, assisted by other theological students; cf. Conf. Mins. for 1840, p. 10; *Mirror*, Sept. 12, 1839, p. 23.

[98] Conf. Mins. for 1839, p. 13, and 1840, p. 8, to be compared with Pond, *Address*, p. 6, and *Autobiog.*, p. 80. It was first occupied in the north end by Professor Pond, in the south end by Professor Shepard.

[99] Conf. Mins. for 1840, p. 10.

[100] In a statement of current expenses, in the Seminary archives, dated May 1, 1840, there is included $350 for the salary of the Principal of the Classical Institute. In similar statements for the year 1840–41, Mr. W. W. Rand is noted as being paid for instruction. The same year, however, a school independent entirely of the Seminary is advertised as carried on in Bangor under a Mr. Isaiah Dole. Reference is made in the advertisement to Dr. Pond; see *Mirror*, Aug. 26, 1840.

[101] Conf. Mins. 1841, p. 7.

[102] Report in Conf. Mins. for 1834, p. 6.

of students had dwindled to fifteen, all fitting for college, and nearly all for the ministry.[103] The condition of the Seminary at this time in regard to a supply of students, even of college graduates, was such, and the facilities for secondary education in the eastern part of Maine were by this date probably so much increased,[104] that there was no longer the urgent necessity for the Institute as a feeder for the Seminary, even with the desire to provide for men without a college education, that there formerly had been. The abandonment of the Institute, though forced, was probably altogether wise.

End of the Institute

In August, 1834, Professor Bond's wife suddenly died,[105] leaving him with a large family of children, whom he placed with relatives for proper care while he attempted to continue his work at the Seminary. His bereavement, together with ill-health, led him to resign in the spring of 1835, after nearly four years of service.[106] Having already received a call to the Second Congregational Church of Norwich, Conn., he accepted it, and was installed there as pastor on May 6, 1835, continuing in that relation till December 28, 1864, a period of nearly thirty years, much respected and beloved as preacher and pastor. From 1864 onward he continued to reside in Norwich, preaching occasionally, but for the most part engaged in literary work. He revised and edited a new edition of Kitto's "Bible History," and revised, abridged and edited the "Bible History for Young People." He died at Norwich, July 19, 1882, very soon after the death of his former colleague at Bangor, Dr. Pond, the former in his ninetieth, the latter in his ninety-first year.[107]

Professor Bond Resigns

One who visited him shortly before his death writes, "When I saw him in his serene, lovely old age, he spoke with

[103] Conf. Mins. for 1841, p. 7.
[104] See, however, Conf. Mins. for 1838, p. 9.
[105] She was buried in Mt. Hope Cemetery, in the same lot with Professor Smith; see p. 109.
[106] Dr. Bond's *Reminiscences*, p. 21; Pond, *Address*, p. 10; *Autobiog.*, p. 74; Conf. Mins., 1835, p. 5.
[107] Dr. Bond's *Reminiscences*, pp. 22ff.; Pond, *Address*, p. 10; *Autobiog.*, p. 74.

deep and tender emotion of those years in Bangor, and with admiration of the 'heroic warfare of Brother Pond' for the beloved Seminary. . . . Each did his work in a different way from the other; each was excellent in his own way." [108]

Portions of a letter written by Dr. Cyrus Hamlin, Bangor, 1837, then President of Middlebury College, on hearing of Dr. Bond's death, are most interesting as giving an idea of the latter's work while at Bangor, and are here given:

"When I saw the notice of Dr. Bond's death, had circumstances allowed, I should have gone directly to Norwich as a filial duty on the part of Bangor students to lay a coronal of flowers on the casket.

. . . . .

"During my first seminary year at Bangor he was professor of Hebrew. I became as intimately acquainted with him as a student ever becomes with a professor. Those two remarkable men, Dr. Pond and Dr. Bond, were then uniting their forces to give a new life and organization to the Seminary.

"Although out of time, I cannot let the occasion forever pass by without a word of reverence and affection for one who always treated me as a son.

"My class in the Seminary was the largest that had then entered it. Dr. Bond gave us his whole strength and impressed upon us the influence of a character of unique excellence and cultivated taste. He opened to us a new world in Hebrew poetry, in the attributes of the Semitic mind and of the Oriental world. His health was not good; he did not preach often, but whenever and wherever he did preach we students went to hear him, knowing beforehand that we should hear pure Gospel truth clearly and forcibly stated, with occasional passages of true eloquence. We considered him a model preacher.

"As a teacher he won our affectionate confidence and warm regard. He would often mention the speculation of men who labor to find little or nothing of the supernatural in the Old Testament, but he always maintained very decidedly that the Bible is a connected whole. 'If you undermine the foundations of the temple you undermine also the foundations of the church. The Bible is from God, given in manifold ways and times, but of Him, or it is a lie.'

"On all questions involving what is usually called the evangelical system of doctrines he never wavered, he was clear and pronounced.

[108] Pond, *Autobiog.*, p. 74.

And yet Dr. Bond was much respected and beloved by many who differed from him on important questions. All that you [109] have said of his courage, his discretion, his courtesy, his being regarded by all with respect and affection accords with all the impressions his students had of him almost forty years ago." [110]

On October 22, 1882, Rev. Timothy Dwight, D.D., LL.D., then President of Yale University, a native of Norwich, and brought up under Dr. Bond's ministry, gave a memorial address in Dr. Bond's former church in Norwich, from which the following extracts are made:

"As a preacher, Dr. Bond belonged to his own generation. He had nothing of the hardness and dryness of the close of the last century and the earlier years of the present one. He had come under the influences of the time, which had brought the gospel nearer to men's daily life, and were working out the results of great revivals. He taught the truth simply, with clearness of presentation and earnestness of conviction. He was not an imaginative writer, and yet his discourses had, together with the unfolding of doctrine, such illustration as he deemed sufficient to give them their due effect upon the hearer's mind. No one who listened to him from Sabbath to Sabbath, could fail to feel that his one desire was to bring his people to the true life in Christ, and to show them the way to heaven. He was a thorough believer in the Christian teaching as it had come down to him from the fathers, yet as influenced by the right thinking of his own day. The doubts and questionings of more recent years did not affect his mind, as, indeed, they did not the minds of any of his brethren in the ministry at that period. And yet Dr. Bond was a scholar. He had taught students in theology how to interpret the Scriptures, and had gained for himself a spirit of investigation which he never lost to his latest hour. He was not a man who feared to open his mind to new light. He believed that, as the generations went on, men might get a clearer and fuller apprehension of divine truth. He would not look backward only, but forward also. I well remember how, only two years ago, when I sent him a copy of the new Revision of the English Version of the New Testament, on the day of its publication, he said to me, in his letter acknowledging it, that he welcomed the new book because he had long felt that the old version could be greatly improved, and that he had been long looking for the time

[109] This letter was written to the Rev. Dr. William S. Palmer, pastor at the time of Dr. Bond's death, of the Second church, Norwich.
[110] Dr. Bond's *Reminiscences*, pp. 50–52.

when the work should be done. In the years gone by, when many other men were not ready for such an undertaking, his scholarly mind had appreciated the needs of the Church. And so, from the beginning to the end, he was a student of the Bible, keeping his thoughts awake, and his soul ready for new illumination, wherever God might give it. . . .

"As a man, Dr. Bond was, in the early days, as he was afterwards, serious, with that sober-mindedness which the apostle sets forth as the characteristic of the true minister of the Word. . . . He was a calm, wise, judicious, blameless man, living among his fellow men without reproach; one fitted to desire the office of a bishop, and equally fitted for the good work which appertains to it.

"Dr. Bond was a man of true and pure spirit. He was kindly, sympathetic, tender in his feeling, with a loving heart for all men. He had, indeed, a certain diffidence, which sometimes prevented his showing all that he felt; but even children knew that he desired nothing but their truest happiness. They did not question the genuineness of his character, and hence his words came to their minds with the power of sincerity. His daily walk was to them, as to their elders, a continual testimony to the truth.

"Dr. Bond was a lover of peace. He was by nature conservative and quietly disposed. For this reason he was not adapted to be an energetic leader in new movements. To hasten slowly was, according to the ancient maxim, the better way, to his view. But he never stood immovably in the way of forward progress, as some men do. . . . He possessed his soul in quietness, and looked for the kingdom of peace.

"Dr. Bond had, also, something of the peculiar quiet of the scholar's life, which meets the scholar's taste. He did not seek the public honors of the world, as some men do — even some men who have a most worthy ambition. Those who are in love with learning, generally, do not find their minds and hearts going out after such rewards. The retirement of their own dwellings, and the work of their own peculiar sphere, fill their desires. They move on with little noise, therefore, and caring little how widely the great world hears of them. They abide within themselves very much, and within the circle of friends, and of those around them, to whom they are appointed to do good. In his earlier life, as has been already said, Dr. Bond had been engaged directly in the field of Christian scholarship; and, though his parish duties called him away from his distinctive work to a large extent, he never lost his early habits or his early love. The calm evenness of his life, through all his long career, was owing partly, we may believe, to this cause." [111]

[111] Dr. Bond's *Reminiscences*, pp. 71–82.

Professor Bond's resignation, just as the Seminary was getting well re-established, was the cause of much regret to the Trustees. In June, however, of the same year, they elected as his successor the Rev. Leonard Woods, Jr., of New York City, and he entered on his duties in the autumn of 1835. He came to the Seminary in the springtime of his powers, being but twenty-eight years of age. He was the son of one of the ablest theologians of his time, the Rev. Leonard Woods, D.D., Abbot Professor of Christian Theology in Andover Seminary from the founding of the Seminary in 1808 till 1846. He had been born November 24, 1807, at Newbury, Mass., where his father was pastor of the "New Town" parish before being called to Andover. He was graduated from Phillips Academy, Andover, in 1823, from Union College in 1827, after having begun his college course at Dartmouth, and from Andover Seminary in 1830. The two following years he remained in Andover as Abbot Resident Licentiate, and during 1831–32 as assistant Hebrew Instructor with Professor Robinson. While thus employed he translated and published an edition of "Knapp's Theology." He had been licensed to preach in 1830, and on May 12, 1833, was ordained by the Third Presbytery, and for some months served as acting pastor of the Laight Street Presbyterian Church, in New York City. From 1834 to 1837 he had editorial charge of "The New York Literary and Theological Review," in the midst of which work he was called to the chair of Sacred Literature at Bangor. He was a man, thus, of the finest ancestry, having received the amplest and best educational training the country then afforded, and having always mingled with the brightest theological minds of one of the most notable theological periods in the history of New England. One writer speaks of him as "a polished, accomplished, scholarly, and fascinating man." Another, speaking of him when he assumed the Presidency of

Coming of Professor Woods

Early History

His Ability and Reputation

Bowdoin College, only four years later, in 1839, says: "It was a rare reputation for profound and elegant scholarship, for power and beauty as a writer, and for great conversational ability, which he brought with him to Brunswick." [112]

Financial Affairs

It was most providential for the Seminary, at just this juncture in its affairs, that it should have as its Faculty two men so well trained, so strong, widely known and influential as Professors Pond and Woods. "The year 1835," says Dr. Pond,[113] "was the height of the 'Eastern Lands' speculation, and everybody was growing, or thought himself growing, rich, in the vicinity of Bangor." In June, 1835, the State Conference was held in Bangor. The Visitors made a long report on the state of the Seminary to the Conference.[114] The Professorship of Systematic Theology was reported as still incomplete in its endowment, only about $10,500 having been paid, and nearly $6,000 more being needed. During the previous year the Professorship of Sacred Rhetoric and Ecclesiastical History had been endowed by subscription, to the amount of $20,000, by twenty individuals, most or all of whom belonged to Penobscot county.[115] This sum was to be paid in ten annual instalments. At the end of ten years half of it was to be expended in the immediate support of the incumbent of the chair, and the remainder, funded, be used to provide for his future support. In Cumberland county an attempt had been made during the year to secure $15,000, for the purpose of endowing the Professorship of Biblical Literature. Of this sum $8,000 had been already subscribed, and it was believed that the remainder would be procured in a few months. The Library had been increased the previous year by several hundred volumes, chiefly by purchase; measures had been taken by different Conferences in the State to endow it; Kennebec Conference

[112] *Hist. of Bowdoin College*, by Cleaveland and Packard, 1882, p. 120; cf. Memorials by Professors Edwards A. Park, and Charles C. Everett.
[113] Pond, *Autobiog.*, p. 75.
[114] Conf. Mins. for 1835, p. 5.
[115] Cf. *Mirror* for Mar. 5, 1835, pp. 117f.

had paid in part of $400 promised, and York Conference had voted $5,000, to be paid in five years. Appeal was made for the furnishing of Maine Hall. Another building of the same size was to be erected through the beneficence chiefly of a liberal citizen of Bangor. Appeal was made for permanent provision for the support of the Principal of the Classical School; for a Chapel building which should also house the Library and furnish recitation rooms; but especially, because of the high rents being paid, for dwelling-houses for the Professors.[116]

Appeal to Conference

In view of the needs of the Seminary, so amply and clearly presented to the Conference by their committee, and again the following day by Professor Pond himself, Professor Pond moved that the Conference recommend to the Trustees to raise $60,000. The spirit of speculation, pervading the whole community, was not wanting in the Conference. Mr. John Barker, a wealthy merchant of Bangor, feeling that Dr. Pond had been too modest in his request, moved to amend by making the amount recommended $100,000. The Conference, acting as a popular assembly, and not merely by the accredited delegates of the churches, voted forthwith, by rising vote, and unanimously, in favor of the larger amount.[117] The full amount was to be subscribed by December 25, 1835, and was to be paid in four annual instalments, the first instalment falling due in June, 1836.[118] It was also understood that unpaid pledges to the previous subscription of 1832–33 were to be merged in this new subscription, which became known as "the great subscription of 1835."[119] At the same meeting of the State Conference a proposal to endow a library for the Society of Inquiry respecting Missions at the Seminary resulted in donations and subscrip-

"The Great Subscription of 1835"

[116] Conf. Mins. for 1835, p. 5; cf. *Mirror* for Nov. 19, 1835.
[117] Conf. Mins. for 1835, pp. 5ff.; Pond, *Autobiog.*, p. 75; Pond, in *Address*, p. 14, says: "Mr. Barker started the great subscription of 1835."
[118] Pond, *Address*, p. 10; *Mirror* for Nov. 19, 1835.
[119] Pond, *Autobiog.*, p. 75; *Address*, p. 14; Conf. Mins. for 1838, p. 7.

tions to the amount of between $700 and $800.[120] With the subscription of $100,000 it was proposed to build "a large Seminary building, a Chapel, a workshop, four professors' houses, and a building for the Classical School; endow the remaining two and one-half professorships; and pay debts, fill up the Library, *et cetera*." [121] As far as mere subscriptions and expectations went, the year 1835 was high-water mark in the finances of the Seminary during the first century of her history.

As in the case of the canvass of 1832–33, to Dr. Pond fell the most of the work of getting subscriptions.[122] However, Rev. Cyril Pearl, a graduate of 1832, was also appointed agent by the Trustees, and as such travelled about and addressed meetings.[123] The canvass went on rapidly and, as regards pledges, successfully.[124] By the first of December it was reported that even some of the feebler, and in cases pastorless, churches, had subscribed from $170 to $450. First and Hammond Street (established in 1833) Churches in Bangor, at a joint meeting, pledged $9,000. "One gentleman in Bangor subscribed between sixteen and seventeen thousand dollars; another, seven thousand; another, four thousand; several, two thousand; and many men in Bangor, Portland, and other places, subscribed a thousand dollars each." [125] By the time set the whole amount was subscribed, and the fact published on the closing day of the year.[126] Nor was this the end. By June, 1836, $113,000 had been pledged;[127] and, when the catalogue for the current year was issued, the amount, inclusive of money intended for the Classical School, was $130,000.[128]

[120] Conf. Mins. for 1835, p. 11.
[121] Letter from Dr. Pond, in *Mirror* for Nov. 19, 1835.
[122] Pond, *Autobiog.*, p. 75.
[123] *Mirror* for Dec. 3, 1835.
[124] In the Seminary archives there is a mass of agents' books, correspondence, etc., relating to the "Great Subscription."
[125] Pond, *Address*, p. 10; *Mirror*, Nov. 26, p. 62; Dec. 3, p. 66; Dec. 10, p. 71, 1835.
[126] *Mirror* for Dec. 31, 1835.
[127] Conf. Mins. for 1836, p. 11. The Treasurer's report for Aug. 30, 1836, says that for the first time for twenty years no note of the Treasurer, so far as he knows, is unpaid.
[128] Cat. for 1835–36, p. 8.

"The friends of the Seminary," says Dr. Pond,[129] "supposed, at that time, that its endowment was complete, and that its pecuniary embarrassments were at an end. But subsequent events soon showed the instability of human affairs, and how little dependence can be placed upon the brightest earthly prospects. This great subscription was raised in a time of speculation and of high fancied and seeming prosperity. In the pecuniary reverses which followed, and the consequent depreciation of almost all kinds of property, many individuals who had subscribed liberally and in good faith, found themselves unable to meet their engagements, or even to pay their honest debts.[130] The subscription, therefore, was greatly impaired, and the Seminary was thrown back into necessities and straits."

Disastrous Issue of the Subscription

"Of the subscription of 1835, not much more than a third was ever realized. And what was paid came not promptly at the time specified, so that it could be calculated on and invested. It was paid irregularly, as individuals were able, and as property could be sold and converted into money. Still the subscription was a great blessing to the Seminary. It enabled the Trustees to erect and furnish buildings, to make additions to the library, and to meet the current expenses of the institution during the years of pecuniary revulsion and distress which followed the expansion of 1835. Without it, it is hard to see how the Seminary could have been kept in operation during those distressing times." [131]

Counting on this very liberal subscription, pledged indeed but not paid, it was decided to carry out a long cherished plan and add to the Faculty a Professorship of Sacred Rhetoric and Ecclesiastical History. At this time, according to Dr. Pond, 'Professor Woods discharged

[129] Pond, *Address*, p. 10; cf. *Autobiog.*, pp. 75f.

[130] "An aged Christian gentleman in Bangor subscribed $16,000 to endow a professorship, but was never able to pay a cent of it"—Pond, *Autobiog.*, p. 75. Cf. Treasurer's reports for Aug. 29, 1837, and succeeding years.

[131] Pond, *Address*, p. 10.

the duties of the chair of Biblical Literature,[132] and Dr. Pond did all the rest, giving instruction in church history, church polity, homiletics and pastoral duties, as well as in systematic theology.'[133] The establishment of the new chair had been officially contemplated for some years. The catalogues for 1833–34 and 1834–35 give it among the chairs of the Faculty but without an incumbent. A subscription for the chair had been opened early in 1835, and of the proposed $20,000, $15,000 was reported subscribed by fifteen individuals in Bangor in March of this year.[134] The catalogue of 1835–36, in connection with the name of the chair, announces that the chair was endowed and would be "filled as soon as practicable." At the Anniversary of 1836, falling on the last Wednesday of August instead of, as for the previous six years, on the second Wednesday of September, Professor Woods was inaugurated, dwelling in his inaugural address chiefly upon the importance of the study of the Bible growing out of the Protestant doctrine of the right of free interpretation of it.[135] At the same time it was announced that the Rev. George Shepard, for the previous eight years pastor of the South Church, Hallowell, Maine, had been called to the new chair of Rhetoric and History.[136] He accepted the call, to a chair which all supposed was securely endowed.[137] Dr. Shepard had already made for himself a name as preacher which was known beyond the bounds of the State, and his church surrendered him with the utmost reluctance. In fact, under pressure of his church, and by advice of friends, he had refused the call when first presented to him, but on its

A Chair of Sacred Rhetoric and Ecclesiastical History Established

Coming of Professor Shepard

[132] It would appear that Prof. Woods at first had assistance in Hebrew instruction; see *Mirror*, Aug. 9, 1838.
[133] Pond, *Autobiog.*, p. 76.
[134] Letter of E. Adams, in Letter-Book, under date of Mar. 28, 1835.
[135] Memorial of President Woods, by Professor C. C. Everett, p. 10.
[136] *Mirror* for Sept. 8, p. 18, and Sept. 15, p. 22, 1836.
[137] See *post*, pp. 163ff.

renewal had yielded.[138] Professor Shepard at once organized in part the work of his chair, giving lectures on the history, principles, precepts and uses of Rhetoric and Oratory; and on Homiletics, treating of Style of the Pulpit, and Sacred Eloquence. There were critical exercises in elocution, criticism of sermons and plans, the study of distinguished models of oratory, ancient and modern, and reviews of the sermons of eminent preachers, with critical essays. There were also free discussions, occasionally conducted in forensic form, on various topics connected with the business of preaching.[139] Though the title of Professor Shepard's chair included Ecclesiastical History, the work in this department continued to be done by Dr. Pond. The catalogue for 1837–38 assigns to Professor Shepard the work of Sacred Rhetoric only, and has a new chair in blank of Ecclesiastical History, announcing that until the Professorship is provided for, the labors of it are divided between the other Professors.[140] Professor Shepard was inaugurated on Wednesday, August 30, 1837, in connection with the Anniversary. The subject of his address was "Effective Preaching, Its Characteristics and Its Culture."[141]

Thus the three chairs at the Seminary, so long striven for, were finally filled by three men of very diverse character and ability, but with a strength and efficiency probably not excelled in any other Seminary of the time.

Rapid Increase of Students

The influence of so strong a Faculty was at once felt in the steady and remarkable increase in the number of students: in 1833–34, there was a total of 14 only; in 1834–35, of 28; in 1835–36, of 45; in 1836–37, of 49; and in 1837–38, of 50.

In this same year, 1836, and under the same impulse of the great subscription, the Trustees proceeded to erect another Seminary building, known as "Commons," or "the Commons House," at an expense of nearly

[138] See his letters to the Trustees of Aug. 23 and Sept. 22, 1836. Cf. *Mirror*, Sept. 15, 1836, p. 22.
[139] Cat. for 1836–37, p. 11.
[140] Cat. for 1837–38, p. 4; cf. Conf. Mins. for 1839, p. 14.
[141] *Mirror*, Sept. 7, 1837, p. 18.

NEW COMMONS
Erected 1836

$6,000.[142] It was to take the place of the old Commons House, which, as we have seen, was turned over to the exclusive use of the Classical School from 1836 till 1839. The new Commons House was to serve the students not only as a boarding house but also as an infirmary. As such it found abundant use the very next year because of an outbreak of fever among the students, resulting in one death.[143]

Erection of "The Commons"

The collection on pledges to "the great subscription of 1835" went on slowly and with much difficulty. Most of the larger subscriptions were deemed safe, many being effectually secured.[144] By September, 1836, the Treasurer had received less than $4,000 above current expenses and what was necessary for taking up outstanding notes; and on the first of May, 1837, less than $9,000 in all had been realized of the $100,000; by June of this latter year $5,000 was needed to meet obligations, and the Trustees were forced to make loans.[145] During the year 1837–38 less than $7,000 was collected, not enough to meet the current expenses of the Seminary, and in consequence the Trustees were obliged to make further loans. Earnest appeal was made to the churches to make good if possible the losses on the pledges of individuals. No more new buildings had, of course, been erected, not even the much needed and long promised residences for the Professors.[146] In June, 1839, the State Conference was informed that a little more than $110,000 was still due the Seminary on the total of $135,000 of subscriptions, notes, etc. Of this amount $32,620 was considered lost, $34,977 was considered doubtful, and only $42,638 was deemed good, and even this was likely to be years in liquidation.[147] Like many other institutions in the land

Financial Embarrassment

[142] Pond, *Address*, p. 11; *Autobiog.*, p. 80; Conf. Mins. for 1837, p. 6.
[143] Conf. Mins. for 1838, p. 8.
[144] Conf. Mins. for 1838, p. 7.
[145] Conf. Mins. for 1837, pp. 5f.
[146] Conf. Mins. for 1838, p. 7.
[147] Conf. Mins. for 1839, p. 14, and compare detailed statements in letter of E. Adams, of Nov. 13, 1850.

during those trying years, the Seminary was seriously embarrassed.

In lieu of new dwelling houses for members of the Faculty, so long promised, the Trustees found it expedient to alter and refit the " old Commons House," at an expense of about two thousand dollars.[148] This building, containing at least eighteen rooms for students, opening off a central hall-way, was now divided by a central partition, running from front to rear, into two residences, and was thoroughly refitted. The " Dining-hall," which probably stood in the rear of " the Commons," was turned around and attached to the rear of the main structure, being likewise divided into two equal parts and thoroughly refitted.[149] Into this building moved Professor Pond and Professor Shepard, the former into the north end, where he resided till his death in 1882; the latter into the south end, where he resided, also till his death, in 1868. The northerly residence was occupied, in succession to Dr. Pond, by Professor Ropes and his family from 1883 to December, 1915. The southerly residence was occupied, after Professor Shepard's death, successively by Professor Barbour from 1868 to 1877, by Dr. Hamlin from 1877 to 1880, by Professor Stearns from 1880 to 1892, by Professor Beckwith from 1892 to 1905, by Professor Lyman from 1905 to 1913, and finally by Professor Moulton from 1913 to the present time.

Material Improvements

It may well be noted here that certain other material improvements on the Seminary grounds were made not long after the remodeling of the " old Commons House." In 1843 a new fence, of pickets, was built about the entire premises, the material being furnished in part and also a part of the labor, by persons who were indebted to the Seminary, while nearly the whole of the material was worked up, and the fence

[148] See statement of E. Adams, Treasurer, in the *Mirror* for Sept. 12, 1839, p. 23; also Treasurer's reports for 1840.

[149] See contract for the alterations on file. Near the " old Commons House " also stood a barn used by the Professors. This, after being somewhat enlarged, was attached to the remodeled house in 1843; see Treasurer's report for 1843.

in part erected, by the students, without cost to the Seminary. This was no small matter when the Seminary was in debt over $11,000.[150]

In 1844 and the following year more than two hundred and fifty elm, maple and cherry trees were set out on the grounds, the beginning of the fine wood which now adorns the Seminary premises. Some ten years later, many of the original settings had to be renewed. It appears that the expense of the planting in 1844 was borne by the students.[151]

Resignation of Professor Woods

On July 1, 1839, Professor Woods, after four years of service in the chair of Biblical Literature, resigned his place to assume the office of President of Bowdoin College. Speaking of his work at Bangor, Professor Everett says:

Characterization

"He showed a wonderful fitness for the office of teacher. In this he was helped by his conversational powers, and by his exhaustive reading in connection with the subjects taught. He met the students in the class-room as if they had been his equals. He won their confidence, so that they expressed their own thoughts with the utmost freedom. If their views were crude and ill-formed, they discovered it by no word or intimation of his, but by the light which he threw upon them. . . .

"In Bangor we meet, if not more real, yet more marked traces than before of that reactionary tendency which seemed at times to separate him so widely from those about him. His life there was very important in his intellectual development, if, as would seem to be the case, he then for the first time became familiar with the writings of De Maistre, an author who exerted a marked influence upon his thought." [152]

Professor Edwards A. Park, in his "Memorial of Professor Woods," speaks similarly of him:

"During his two years residence in New York he had extended his investigations in the department of Biblical criticism. He therefore felt at home in his new professorship. Young men of high promise were attracted to the Seminary by the fame of his accomplishments. One of his pupils who has now attained a world-wide celebrity has written:

[150] See Treasurer's report for 1843.
[151] See Treasurer's report for 1845, and sundry bills for 1844.
[152] Discourse before Bowdoin College and the Maine Hist. So., July 9, 1879, pp. 10f.

'I entertained a profound admiration for the Professor's scholarship. To few young men had the world of thought opened its gates so widely. He had the faculty of inspiring his scholars; he made them feel that their studies demanded their most earnest effort. He made them see that they were entering upon a road hung with fruit on either hand. They had a sense of reward in all their labors. They were not beating the air. In this view of the Professor's character he seemed to be one of the elect of God, chosen for distinguished services in his kingdom.' " [153]

His Literary Work

Professor Woods continued in editorial charge of the "Literary and Theological Review" after he came to Bangor till 1837, when the stress of his class-room work obliged him to relinquish his care of it. Aside from his editorials, articles and translations contributed to the "Review," he left no theological works. "His affluence of theological learning was never afterwards developed in any published treatise or even essay. Notwithstanding all his extensive preparations, he ceased at the early age of thirty years to be a theological author. . . . The riches of his theological literature, however, were not lost. They were a treasure in his Bowdoin lecture-room. He wrote his letters deep on the hearts of his pupils."[154] The office of President at Bowdoin he held till 1866; and then, being in his sixtieth year, he resigned. During the next year he spent some time in Europe in the interests of the Maine Historical Society. The fruits of his researches while in Europe appeared in the first two volumes of the "Documentary History of Maine," issued by the Historical Society. In 1873 a fire destroyed the most of his highly valued library, and his manuscripts. He never recovered from the shock of the disaster. Repeated attacks of paralysis resulted in the gradual decline of his brilliant powers, and he died December 24, 1878. He was buried, at his own request, in the quiet little cemetery of Andover Seminary, where lie the remains of so many able and famous theologians and teachers.

[153] "*The Life and Character of Leonard Woods, D.D., LL.D.*," 1880, p. 32.
[154] Park, as above, pp. 42f.

On the same day on which Professor Woods' resignation was accepted by the Trustees,[155] the Rev. Daniel Talcott Smith, of Newburyport, Mass., was elected his successor, and was inaugurated at the Anniversary of August, 1840. Professor Smith[156] was born in Newburyport, Mass., March 7, 1813. He entered the Sophomore class at Amherst College in 1828, and was graduated in 1831. He received his theological training at Andover, graduating there in 1834. During his Senior year he was employed as instructor in Sacred Literature, and continued in that position till 1836.[157] He was ordained pastor of the Congregational church of Sherburne, Mass., December 6, 1836. In this position he continued till October, 1838, when he was obliged by serious illness to resign. He probably resided in Newburyport till, with health in some measure restored, he accepted his call to Bangor. He entered upon his duties at Bangor at the opening of the academic year 1839–40, so that there was no break in the work of his department. He came to the chair with a fine reputation as a teacher. Dr. Samuel Harris, in his "Memorial of Dr. Pond," says of him: "It was my good fortune that the Junior class of which I was a member in Andover Theological School, had Dr. Talcott, who had just completed his professional studies, as their instructor in Hebrew; and a more efficient and successful teacher I never knew."[158] The three chairs of Theology, Biblical Literature and Sacred Rhetoric thus continued to be ably filled.

Coming of Professor D. Talcott Smith

Early History

A new danger now threatened the Seminary. It had lost Professor Woods to Bowdoin College; it now was in danger of losing Professor Shepard, whose reputation had continued

[155] Pond, *Address*, p. 11, and *Autobiog.*, p. 80, makes the date August, 1839; Professor Talcott in a personal statement for the Gen. Cat. of 1901, says it was July. The official call for the meeting to act on Prof. Wood's resignation, still on file, makes the date Aug. 13, 1839. See *Mirror* for Aug. 22, 1839, p. 10.

[156] His name was changed to Daniel Smith Talcott in 1863.

[157] See Gen. Cat. of And. Theol. Sem., 1808–1908, under class of 1834.

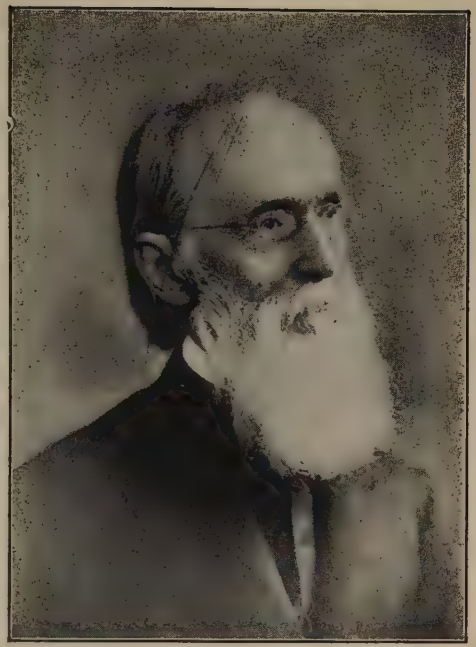
[158] Quoted in Pond, *Autobiog.*, p. 81. See the Memorial Address in full in Conf. Mins., 1882, p. 111.

to spread since he came to Bangor. For the threatened loss there was cause not only in the delight which churches took in his preaching, but also in the financial condition of the Seminary, which continued very much depressed.[159] In 1840 the Seminary is reported as having property valued at over $100,000, but much of it was either unavailable or worthless paper, while the debts of the Institution amounted to $7,500. The value of the Seminary, however, to the State is represented as so great, having already furnished seventy licensed preachers then laboring in the State, that it must not be abandoned.[160] The financial condition in 1841 is reported as much the same as in 1840. Such money as had been realized from " the great subscription " had been expended in buildings, furniture and books. " Each of the three professors is entitled to a salary of one thousand dollars a year, exclusive of house rent. For some years past it appears their salaries have not been paid; which has subjected them to much inconvenience. They receive something yearly for their services in preaching to the destitute churches, but it is said less than they give the Seminary." The Seminary continued to be in debt some $7,000, " for services rendered and money hired." [161] In 1842, it is reported that, despite the fact that " a liberal and excellent family in Massachusetts,[162] to whom the Institution was indebted in the sum of $2,000, together with half a year's interest on the same, has generously relinguished their claim on the Seminary," still the Institution was in an embarrassed condition; the salaries of the Professors had not been paid, and in consequence they had been forced to borrow money to a considerable extent to meet their necessary family expenses.[163] The Conference Visitors well say, " It is

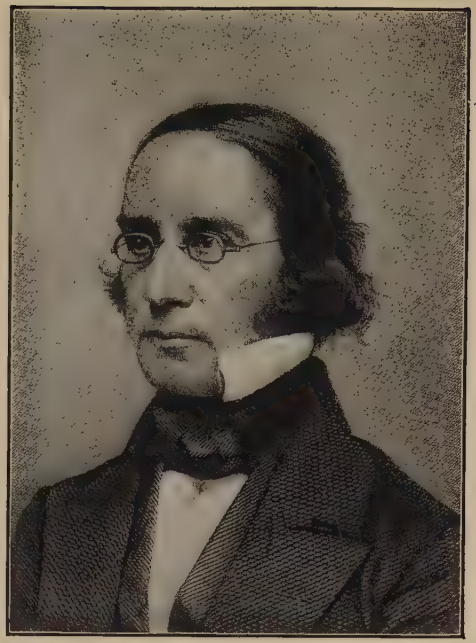
Loss of Professor Shepard Threatened

Because of Financial Embarrassment

[159] See letter of Prof. Shepard to the Trustees, of date Aug. 29, 1839, stating his willingness to resign on account of the pecuniary embarrassments of the Seminary.
[160] Conf. Mins. for 1840, p. 9.
[161] Conf. Mins. for 1841, p. 6.
[162] The Waldo family of Worcester, for whom later the chair of History was named.
[163] For a minutely detailed report of the financial condition of the Seminary at this juncture see Treasurer's report for 1842, by Charles A. Stackpole who had succeeded Eliashib Adams in 1841.



REV. DANIEL SMITH TALCOTT, D.D.
Professor of Sacred Literature, 1839-1881



REV. LEONARD WOODS, D.D.
Professor of Sacred Literature, 1835-1839

perfectly obvious that this state of things cannot continue." The greater part of their report is spent in detailing reasons why the Institution ought not to be suspended; and they close with a series of resolutions on the importance of the Seminary, and recommend to the Trustees to undertake and complete the endowment, as soon as it can be done with any prospect of success, of the three existing Professorships. They also recommend to the churches the raising by collections of at least $3,000 for current expenses.[164] The report on the state of the Seminary by the Visitors of 1843 is of similar tenor, only the note of anxiety is deeper and the appeal more urgent. Small donations had come from individuals. Five hundred dollars from a gentleman in Massachusetts, a legacy of $1,000, and a gift of £50 sterling by Lord Ashburton, the English commissioner for the settlement of the Northeastern Boundary controversy,[165] are mentioned with almost pathetic satisfaction. The general contribution recommended to the churches the previous year was tried and failed. Times were quite different from 1835. It looked as if the Trustees would have to dispose of the real estate and invested funds they controlled, at ruinous prices, merely to pay debts, or to pay current expenses a few years longer; then what for the future? [166]

Financial Situation Grows Worse

But by 1844 matters had grown even worse. The immediate property of the Seminary, its site, buildings, library and furniture, of course, brought no income, and could not well be alienated. The rest of the Seminary's possessions consisted of bank stock and some wild lands, the value of the latter being merely nominal; and no part of this property, if disposed of at forced sale, would bring enough to liquidate the debts of the Institution, which that year amounted to $11,000.[167] Professor

[164] Conf. Mins., 1842, p. 7. This report was printed in full in the *Mirror* for July 14, 1842, and was reproduced in part as a circular letter, signed by Rev. J. Maltby, then Secretary of the Trustees, to be sent to benevolent persons. See copies in the archives, and two subscription books containing small amounts.

[165] See Lord Ashburton's letter on file.

[166] Conf. Mins. for 1843, p. 7.

[167] Treasurer's report for 1844.

Shepard's salary of a thousand dollars for the previous year had been paid not by the Trustees but by a number of his friends, chiefly in the Kennebec Valley, whence he had come to the Institution.[168] Such a state of things, not only long continued but showing no signs of improving, must needs cause serious questioning on the part of the Faculty. Why should able and widely known men continue to give the larger part of their services, with salaries unpaid, and with no prospect of endowment insuring the payment of their salaries for the future? If the members of the Faculty did not ask such a question of the Trustees, they must have asked it of their own hearts many times in the course of this succession of lean years.

During the previous year, 1843–44, two of the three members of the Faculty had received tempting invitations to other fields of labor. Professor Shepard was first offered the Professorship of Christian Theology in Auburn Seminary, and then twice the Presidency of Amherst College.[169] By neither of the men were any of the offers accepted, much to the gratification of the Trustees and all friends of the Seminary. Naturally the attempt to remove them was the cause of a very urgent appeal[170] to the churches of the State, and to benevolent men regardless of residence, to come to the assistance of the Seminary in its danger to the amount of $50,000. It was hoped that the churches in the Kennebec Valley, the scene of Professor Shepard's pastoral work, would endow his chair, and that the third chair would be cared for by friends in other parts of the State.[171] Before any practical steps to this end were taken, it was apparently necessary that more pressure than the recommendation of any committee of Visitors should be

Offers to Professor Shepard of other Positions

[168] Conf. Mins. for 1844, p. 9; *Mirror* for Mar. 7, 1844, p. 126. The subscription paper is on file.

[169] Conf. Mins. for 1844, p. 8; *Mirror* for Mar. 7, 21, and Sept. 5, 1844; Memorial Discourse by Prof. D. S. Talcott, in *Sermons*, by Geo. Shepard, D.D., 1868, p. xviii. Dr. Pond had been offered the chair at Auburn before it was offered to Prof. Shepard.

[170] Cf. *Mirror*, May 20, 1845, p. 174.

[171] Conf. Mins. for 1844, p. 9.

brought to bear upon those interested. In the spring of 1845,[172] Professor Shepard was invited to become the pastor of the Pilgrim Congregational Church, in Brooklyn, N. Y. A much larger salary than he could expect to receive at Bangor was offered him, and a large committee of the church came on to Bangor to insure the acceptance of the call. Professor Shepard promised to leave unless his Professorship should be solidly endowed before a certain early date. Dr. Pond's account of what followed is worth quoting *verbatim*: "I felt that it was time for the friends of the Seminary to bestir themselves. I went first of all to that generous and reliable friend of the Seminary, Hon. G. W. Pickering. As I entered the room, Mr. Pickering welcomed me, and said: 'Dr. Pond, I know what you have come for,' and at once, almost without solicitation, pledged, and secured by mortgage of his own dwelling-house, $5,000. I secured myself the whole subscription, and that, too, in the space of a week's time, and by the liberality chiefly of Bangor Christians,[173] and the endowment was completed. These friends are entitled to the credit of saving the Seminary; for if Professor Shepard had left, Professor Talcott and I should have resigned, and the Seminary, to all human appearance, would have been irrevocably ruined. But the subscription was raised and the Seminary saved." [174]

Decides to Leave Unless Professorship Endowed

Temporary Endowment

Great as was the credit due the earliest Instructors in the Seminary, especially Ashmun, Fowler and John Smith, for devotion and sacrifice in the years of small things, no less credit was due these three Professors, Pond, Shepard and D. Talcott Smith, during the trying years, 1836–1845, when each

[172] Pond, *Address*, p. 11, and *Autobiog.*, p. 81, says 1847; but see Conf. Mins. for 1845, p. 10.

[173] Conf. Mins. for 1845, p. 10, says "seven"; the seven, and the amounts they pledged were as follows: G. W. Pickering, $5,000; A. H. Merrill, James Crosby, Nathanael Harlow and John McDonald, $1,666.67 each; William H. Dow, $2,500; Timothy Crosby, $850. Dr. Pond collected $1,700 more, making a total of $16,716.68. See T. R. for May 11, 1864, and Treasurer's report for 1845.

[174] Pond, *Address*, pp. 11f.; *Autobiog.*, pp. 81f. Cf. Conf. Mins. for 1845, p. 10.

year it seemed as though the Institution could be carried no longer. The loyalty of these men to the Seminary, accentuating their already wide-spread influence and increasing fame, despite the poverty of the Institution, called together in the year 1844–45 the largest number of students, fifty-three, yet enrolled in any one year.

Further Financial Assistance

In addition to the endowment, partial at least, pledged for Professor Shepard's chair, 'annuities, nearly or quite sufficient to pay the salaries of the other two professors, were secured for a series of years; so that the pecuniary concerns of the Seminary were in a manageable condition, and the Trustees had opportunity, without hurry or distraction, to establish permanent endowments, which might begin to be productive when the annuities should cease.'

'The real estate held by the Seminary had appreciated in value, and some of it had been made available for the payment of a portion of the heavy debt under which the Institution staggered. . . . The salaries of the Professors had been paid. The finances of the Seminary were thus in all respects improved, and its prospects in this regard were never so full of promise as at that time.' So the Conference Visitors for 1845 judged;[175] the sequel showed that all difficulties were not yet removed.

Finances Still Unsatisfactory

During the year 1845–46 a bequest of $6,000 was received from the estate of Mr. Daniel Waldo, of Worcester, and in part was assigned to the chair of Sacred Rhetoric, but in 1847 this chair was still the only one endowed. The property of the Seminary amounted to $134,000, but less than $40,000 were at the disposal of the Trustees, the remainder, far the larger part, consisting largely of unavailable notes and pledges. Current expenses were from $4,000 to $4,500, and liabilities were $14,000.[176] The financial situation in 1848 remained about as the previous

[175] Conf. Mins. for 1845, p. 9.
[176] Conf. Mins. for 1847, p. 11. Cf. Treasurer's reports for the current years.

year. The chair of Theology is reported in the way of being endowed without appeal to the churches. Appeal is made, however, for $30,000, to endow the chair of Biblical Literature, and to build another building to serve as Chapel and Library. The appeal is reenforced this year, as the previous year, by reference to the repeated calls members of the Faculty had received to more lucrative fields of labor both in colleges and in churches.[177] Conditions remained practically unaltered during the two succeeding years,[178] except that the Trustees at their annual meeting in August, 1849, voted to attempt to raise the $30,000 above mentioned within the year, but, when the Visitors of the Conference made their annual report to Conference in June, 1850, the year being nearly up, there had apparently been little advance made, since the report closes with an expression merely of " approbation of the resolution of the Trustees." [179] In 1850 Treasurer Eliashib Adams reports over $10,000 as due the three Professors.[180] In fact, the Trustees had practically sold a part of the land given them by Mr. Davenport, whether because so hard pressed for money does not appear. On October 26, 1850, this body by their Treasurer, Mr. Eliashib Adams, in consideration of the sum of six hundred dollars, had leased for 999 years to Mr. William T. Hilliard, who owned adjoining property on Cedar Street, that portion of the Davenport estate which lay westerly of Carmel road, now Hammond Street, triangular in shape, and because of its situation of little practical value.[181]

Well might Mr. Adams say, in his final report as Treasurer, for the year 1850–51, " For several years we have been living on the very scraps of property which might be picked up, until there is very little more to be gathered. But, with all

[177] Conf. Mins. for 1848, p. 20.
[178] Conf. Mins. for 1849, p. 28, and for 1850, p. 24. Cf. *Mirror*, Sept. 12, 1850, pp. 29, 30.
[179] Conf. Mins. for 1850, p. 24, and cf. reference, in the report for 1851, p. 21, to the financial conditions of the previous year.
[180] See letter to Rev. S. H. Hayes, of Nov. 13, 1850.
[181] See Indenture in the office of the Register of Deeds for Penobscot county, Vol. 209, p. 178.

our poverty, the credit of the Seminary has been maintained."

A turn in the finances of the Seminary, however, was at hand. Perhaps the fact that the goal set by the Trustees was far less ambitious than had been the goal of the speculative year 1835, had something to do with it. Possibly a comparatively recent change in the Presidency of the Board of Trustees had its influence.[182] Various plans were proposed for the increase of the endowment.[183] In the fall of 1850 a new subscription, with a view to raising $50,000, of which $34,000 was to go to endowment of the two yet incompletely endowed Professorships, of Theology and of Biblical Literature, was opened. Work was begun under the direction of Mr. George A. Thatcher, who became a Trustee in 1850 and was at once appointed Treasurer and General Agent. A special agent, Rev. S. H. Hayes[184] (Bangor, 1843), pastor at Frankfort (now Winterport) from 1844 to 1858, was appointed, and began work November 26, 1850.[185] The subscriptions to the fund for endowment of the Professorships were conditioned upon the entire sum of $34,000 being subscribed by the 26th of November, 1851. By the last of June, 1851, $22,000 had been pledged on this latter account, and $4,000 more in general.[186] By the evening of the day set as a limit, all but $500 had been secured, and that evening brought a letter which contained this amount. Thus within the year the entire $34,000 was pledged, and by June, 1852, some $5,000 more had been subscribed, a part of the amount had been paid in, and the remainder

A New Subscription Started

[182] Rev. Mighill Blood, of Bucksport, one of the original Trustees, who had in 1818 succeeded Rev. William Jenks, of Bath, was himself succeeded in 1848 by Rev. Swan L. Pomroy, of the First Church of Bangor. Mr. Blood was 71 years of age when he resigned the Presidency. He remained a member of the Board till his death in 1852.

[183] See *Mirror* for Sept. 12 and Oct. 3, 1850, and *passim* for the years 1850 and 1851.

[184] Cf. letter of Mr. Hayes dated April 5, 1861.

[185] Letter of Mr. G. A. Thatcher, in *Mirror* for Dec. 9, 1851, p. 74. Others active in the canvass were Rev. Stephen Thurston, '25, of Searsport; Rev. Richard Woodhull, formerly Principal of the Classical Institute, 1828–30; Rev. Thomas Smith, '43, of Brewer; and Rev. Amasa Loring, '41, of Lyman, Me.

[186] Conf. Mins. for 1851, pp. 21f. Cf. *Mirror*, Sept. 4, 1851, p. 26; Treasurer's report for 1851.

was considerd secure.[187] Practically all pledges were redeemed, and so finally all three chairs, those of Systematic Theology and Biblical Literature as well as that of Sacred Rhetoric, were now endowed to the amount then deemed necessary.

The Waldo Legacies

In 1851 also, in October, two legacies amounting to about $15,000,[188] from the will of Miss Sarah Waldo, of Worcester, Mass., fell due, and were paid in the course of the next year. The same family had already given the Seminary some $8,000, so that the total of their benefactions was about $23,000,[189] much the largest amount from one source till that date in the history of the Seminary. The money had come on the ground of an early friendship of the Waldo family for Dr. Pond.[190] The Conference Visitors, in making report for 1851, and announcing the Waldo bequest, say: "It is hoped and expected, that the name of Waldo will henceforth be attached to one of the professorships, to be forgotten only when the Seminary is no more." [191] Consequently we find Dr. Pond's chair of Systematic Theology and Ecclesiastical History, in the catalogue for 1852–53, called the Waldo Professorship, the first chair thus to be given a specific name. In the same catalogue Professor Shepard's chair is called the Page Professorship, named after a prominent and generous gentleman, Mr. Rufus K. Page, of Hallowell, Professor Shepard's former parish,[192] while Professor Smith's is still untitled.

[187] Conf. Mins. for 1852, p. 26. Cf. Treasurer's report for 1852. See letters and subscription papers in the archives.

[188] Conf. Mins. for 1851, p. 21; see Treasurer's report for the year 1851–52; but Pond, *Autobiog.*, p. 82, says $12,000.

[189] The circular issued by Richard Woodhull, in 1864, then Treasurer and General Agent, says that the Waldo "legacies and donations have amounted to upwards of $21,000."

[190] Pond, *Autobiog.*, p. 82.

[191] Conf. Mins. for 1851, p. 20.

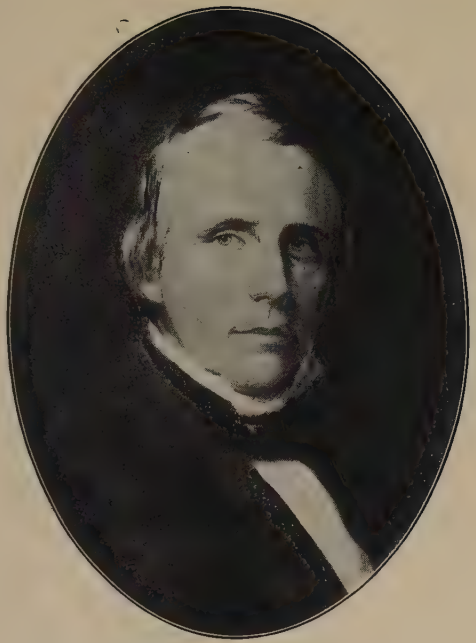
[192] See copy of vote of Trustees, under date of Feb. 1, 1853, on file, in which the amount of the subscription made by Mr. Page is said to have been five thousand dollars. Cf. Treas. journal, Dec. 28, 1869, "Page Fund." For good reasons the title of the chair was later changed; cf. letter of S. K. Gilman, of Hallowell, dated Oct. 21, 1857, and Treasurer's reports for 1859 and 1860.

A chair devoted in part to the subject of Ecclesiastical History had been contemplated by the Trustees since 1829.[193]

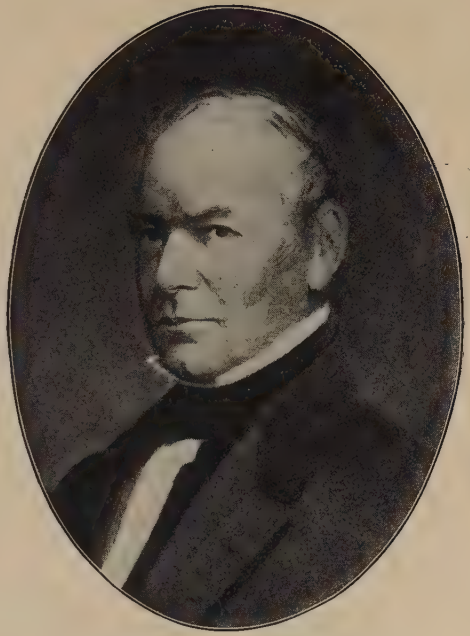
Movement for a Chair of Ecclesiastical History

The work was first associated with that of Biblical Literature,[194] then with that of Sacred Rhetoric.[195] When Professor Shepard's name first appears it is as incumbent of the chair of Sacred Rhetoric and Ecclesiastical History,[196] but he had no leaning towards historical work, and so Dr. Pond, who had already taught the subject, continued to do so. But now there was the evident purpose of having a chair specifically devoted to this one subject, since in the catalogue for 1837–38 Professor Shepard is given the work of Sacred Rhetoric only and a blank is left for the one who should occupy the chair of History. In the financial optimism of those days it was hoped that the place would speedily be filled, but the blank continues to appear till 1844–45, when the subject is subsumed under Dr. Pond's name again. Hope deferred had made the heart sick. There was danger of having the other Professorships vacated, and it was therefore presumption to talk of the establishment of a fourth chair. Henceforward the name of Dr. Pond appears as Professor of Theology *and* Ecclesiastical History, a designation conforming to the real state of things from not only 1836, but even 1832, onward.[197] But now, in 1851, in view of the accomplished endowment of the three older chairs, it was but natural that a movement should be begun for a fourth chair.[198] The Conference Visitors for 1852, in speaking of the needs of the Seminary, remark: " There is needed a foundation for a fourth Professor — a Professor in Ecclesiastical History. This is a very important department in the studies preparatory to the ministry. Hitherto Professor Pond has sustained its labors in connection with his

[193] T. R. for Dec. 16, 1829.
[194] See *Survey*, 1830, p. 16.
[195] Cats. for 1833–34, and following years.
[196] Cat. for 1836–37.
[197] Cat. for 1844–45; Pond, *Address*, p. 12; *Autobiog.*, p. 82.
[198] See Treasurer's report for 1852.



REV. SAMUEL HARRIS, D.D., LL.D.
Professor of Systematic Theology, 1855-1867



REV. GEORGE SHEPARD, D.D.
Professor of Sacred Rhetoric, 1836-1868

more appropriate department of Systematic Theology. With this double labor upon him for now twenty years, it is certainly high time that he was in part relieved." [199] The need of this fourth separate department is reiterated in the report of 1853,[200] and with emphasis in 1854, the Visitors declaring that "an addition to the faculty of instruction . . . would not only be a relief and advantage to the present professor, but is absolutely demanded in view of the increase of the number of the students, and of the future prospects of the Seminary." [201] In the autumn of 1854 [202] the Trustees received a communication from Dr. Pond himself, asking that, as soon as practicable, he be released from one of the two duties he had carried for now twenty-two years, and suggesting that a young man be appointed to the chair of Theology, and that to himself be left the work in Ecclesiastical History. Acting upon this request and suggestion, the Trustees, in the spring of 1855, unanimously elected to the chair of Systematic Theology the Rev. Samuel Harris, of Pittsfield, Mass., who accepted the election and entered upon his duties in the fall of that same year.[203]

Coming of Professor Harris

Professor Harris was born at East Machias, Maine, June 14, 1814, being, with one exception, the only permanent Professor in the history of the Seminary of Maine nativity. He was graduated from Bowdoin College in 1833, and from Andover Theological Seminary in 1838. For the two years immediately succeeding his graduation from college he was principal for a year each of Limerick and Washington Academies. On graduation from the Seminary he was invited to return to the principalship of the latter academy in his native town, and served in that position for three years. He was ordained pastor of the Congregational church of

Early History

[199] Conf. Mins. for 1852, p. 26.
[200] Conf. Mins. for 1853, p. 32; cf. Treasurer's report for the same year.
[201] Conf. Mins. for 1854, p. 45.
[202] See the communication, dated Sept. 26, 1854, on file; also communication of the Associated Alumni, of date 1854, to the Trustees.
[203] Pond, *Address*, p. 12; *Autobiog.*, pp. 82f.; Conf. Mins. for 1855, p. 45.

Conway, Mass., December 22, 1841, remaining there for a decade. In 1851 he became pastor of the First Church, Pittsfield, Mass. "His experience of five years as teacher was doubtless of value in fixing his scholarship, for he became familiar with the best Latin and Greek authors, making frequent use of them; in evoking the didactic impulse in which he was strong, and in training the teaching habit of mind. His two pastorates, of ten years in Conway and four in Pittsfield, Mass., were notable for their pastoral fidelity, their pulpit effectiveness and their public and civic enterprise. In Conway there still lingers the tradition of him as in all ways a model pastor. A memorial resolution of the Franklin County Conference, in the organizing of which he assisted, sent to the theological faculty [of the Yale Divinity School], speaks affectionately of his 'meekness, purity, manly piety, unblemished life,' and of his 'eminent endowments, learning and honored services.' That during his pastoral life he was a diligent student of theology we should infer from his strong theological bent, and the fact that in a very short time after going to the Bangor Theological Seminary in 1855 he had developed a full course of lectures on dogmatic theology makes this the more evident. That he had the ear of the people is evident from the publication by request of several sermons. His interest in questions relating to the practical welfare of the churches at large is manifest in the publication of two prize essays on subjects in practical theology, by which he became somewhat widely known. His interest in civic affairs is indicated by the publication of several addresses on questions of then current political interest." [204]

Dr. Pond retained the work of Ecclesiastical History, together with that of Pastoral Duties, which he had always done,[205] with the possible exception of one year.[206] At the

[204] *Memorial Address*, by Lewis O. Brastow, D.D., 1899, p. 5.
[205] Cat. for 1855–56; Pond, *Address*, p. 12, *Autobiog.*, p. 83.
[206] In the Cat. for 1854–55 Professor Shepard is designated also Professor of Pastoral Duties, but in the catalogue for no other year.

following Anniversary, which day now came on the last Wednesday of July,[207] Professor Harris was inaugurated. The theme of his inaugural was "Christianity as a Revelation, a Science and a Light."[208] At the same time Dr. Pond was formally transferred to the department of Ecclesiastical History. Since the Waldo legacy, which had largely endowed the chair of Theology and which gave it its title, was due to the personal relations between the family and Dr. Pond, the endowment and the name of the chair were also transferred to the chair of Ecclesiastical History, where they have ever since been retained.[209] This naturally left the chair of Systematic Theology in large measure unendowed. The Conference Visitors, in noting these changes imminent at the Seminary, especially that of the addition of another member of the Faculty, recommend in June, 1855, prior to the coming of Professor Harris, the endowment of a fourth Professorship, that of Theology. The Trustees appointed agents to collect money for this purpose,[210] and by June, 1856, about one-half enough had been subscribed, but here, on account of the financial conditions of the time, the endowment of the chair halted and was not resumed for a number of years.[211] At the Anniversary of 1856, Dr. Pond, besides being transferred to the chair of Ecclesiastical History, was constituted President of the Faculty, a title which his long and arduous service for the Seminary well entitled him to receive, and which he bore till his decease in 1882.[212]

Dr. Pond Transferred to Chair of Ecclesiastical History

Dr. Pond constituted President

Dr. Pond speaks of the work in his newly established independent chair of Ecclesiastical History thus: "On being released from my duties in the theological department by

[207] July 30, 1856.
[208] Conf. Mins., 1856, p. 45.
[209] Cat. for 1855–56; but not again in a catalogue till that of 1865–66.
[210] Conf. Mins. for 1855, p. 45, and for 1856, p. 44.
[211] See *post*, p. 184.
[212] Pond, *Address*, p. 12; *Autobiog.*, p. 83. In the revised By-laws for 1854, it had been provided that one of the Professors might also be elected "President of the Institution."

the appointment of Professor Harris, I felt the importance of doing more than I had before been able to do in the department of church history. I had already prepared a course of lectures on dogmatic history (the history of Christian doctrines, institutions, rites). I had also prepared a course of lectures on the history of the church under former dispensations, including the Old Testament history, and the history of the dark period intervening between the close of sacred Old Testament history and the coming of Christ. In teaching church history I had, up to this time, used Murdock's Mosheim as a text-book; not because I entirely approved of it, but because I could find nothing I liked better. The modern German histories are so contaminated with a false philosophy that I could not think of adopting them. Mosheim's History is a dull work, especially in its chapters on the Middle Ages. I had always found it difficult to interest a class of scholars in it. At length I thought of doing myself what I had long waited for some one to do for me. I prepared a full course of lectures on Christian church history, commencing with the birth of Christ, and tracing its history through to the present time. I began teaching by lectures in 1862. My method was to examine the class on each lecture, not directly at the close of it, but at the commencement of the following session; directing them, in the meanwhile, to a general course of reading on the subject. At the conclusion of the course the whole is reviewed by the help of a prepared list of questions. Pursued in this manner, I have found the study more interesting to scholars, and, I think, more profitable than in the old manner of reciting from a text-book." [213]

Dr. Pond's Work in History

With now four instead of three chairs in the Faculty, and all the chairs filled with men of ability and of growing reputation, the Seminary continued to prosper, even during the years of financial embarrassment succeeding the panic of 1857.

[213] Pond, *Autobiog.*, pp. 83f.

For many years the Institution had been in need of a building devoted exclusively to general, public interests, lecture-rooms, a library, and a chapel. On the building of Maine Hall in 1834, the northern half of the lower story had been fitted up for these purposes by division into four large rooms. With the increase of the number of students and the growth of the Library, these quarters were fast becoming inadequate. The Library in 1844 had grown to between seven and eight thousand volumes,[214] or to about double what it was in 1834. In that decade the most valuable addition, besides general works, was the collection of books on New England history from the library of Dr. Prince, of Salem, in 1837–38. The following year, 1845, it was increased by the addition of a thousand volumes, most of them imported from Europe.[215] The need of steady increase of this part of the Seminary's equipment was made foremost in a list of the " wants of the Seminary " which began to be included in the catalogue for 1840–41, and so continued till 1844. In June, 1847, the Library was removed to the southerly wing of the Commons building.[216] Room was thus made in Maine Hall for a lecture-room for each of the three members of the Faculty independent of the chapel. But the increase of the numbers of students was making these rooms inadequate. The number enrolled in 1833–34, the year Maine Hall was built, was but 14; in 1844–45 and again in 1845–46, the number had become 53, and for the next twelve years averaged about forty. The Library, too, since its removal in 1847 to Commons, up to 1858, had increased to upwards of 12,000 volumes.

Movement for a New Building

Growth of the Library

Library Removed to the Commons

Such a general public building as above described, was among the wants which " the great subscription of 1835 " was

[214] Conf. Mins. for 1844, p. 8. In 1839 it was reported to contain 4,282 volumes. See library report of Aug. 31, 1839, on file.

[215] Conf. Mins. for 1845, pp. 9f.

[216] See Conf. Mins. for 1847, p. 10; for 1852, p. 25; and especially for 1855, p. 44. *Mirror*, May 15, 1851, p. 169; Treasurer's report for 1855.

expected to supply, but which of course was precluded by the failure to realize on the pledges. In the Visitors' reports during the next decade the want was still occasionally mentioned, though it was plain that the proposal to build such a building would not meet with a favorable response. By 1848, however, the financial condition of the country had become such, and the pressure for room in Maine Hall so great, that the Conference Visitors for that year renewed the suggestion for the erection of a chapel building, and from that time onward, with increasing urgency, the need of such a building was pressed home upon the churches. Of the $50,000 proposed to be raised in 1850, a portion of any sum procured over $34,000, the amount needed for the endowment of the Professorships, was to be used for a chapel. In fact plans had been prepared for such a structure at considerable expense. It was found, however, that most of such surplus was needed to meet deficits in current expenses. At that time it was thought that $8,000 to $10,000 would be enough for the purpose,[217] but in 1854 this estimate was raised to $12,000.[218] In 1836, on solicitation of Dr. Pond, Mr. Benjamin Bussey, of Boston, had given the Seminary a bell,[219] but for lack of a suitable building in which to place it, it had been mounted upon "a little temporary frame," [220] in the grounds near the buildings already constructed. With the pressure upon them to get and keep capable men on the Faculty, the Trustees, even so late as 1855, had not seen their way clear to use any of their limited, in fact wholly inadequate, permanent funds for a purpose which would decrease income. So pressed were they now and in the succeeding years, that in 1859, the very year the Chapel was dedicated, the Treasurer reports an indebtedness of

Renewed Movement for a Chapel

[217] See Treasurer's reports for 1852 following; also Conf. Mins. for 1851, p. 22, and 1852, p. 26.

[218] Conf. Mins. for 1854, p. 44.

[219] See letter of Mr. Bussey, of July 16, 1836, on file. Mr. Bussey had donated a bell to the First Church, and possibly to other churches, of Bangor.

[220] Conf. Mins. for 1840, p. 9; for 1855, p. 44; Pond, *Autobiog.*, p. 84.

THE CHAPEL
Erected 1859

$18,000.[221] So severely did the Seminary suffer in those dire years of financial storm and stress.

But help was at hand. As has been remarked, the interest of the women of Bangor and of the State at large in the welfare of the Seminary had been noteworthy from before the time that the Institution was actually begun at Hampden.[222] In 1834 onward they had no small part in the furnishing of the rooms in Maine Hall.[223] When this work had been accomplished they turned their attention to the Library. In 1844 it is reported that 'societies of ladies had been formed in different places, who were appropriating the avails of their industry to the enlargement of the Library.'[224] It is likely that the notable addition made that year or the next of about a thousand volumes (mostly from Europe), one-seventh of the total number in the Library, was part of the avails of their work. Of these societies of benevolent women, none naturally was more likely to be interested and active than the one in Bangor, known as the "Corban Society," and first mentioned in the Visitors' reports in 1848, but then spoken of as having, with other societies, rendered assistance to the Library for several years.[225] Interested in the Library, it was but a step to become interested in a chapel building, which should also house the Library, and to respond to the appeals, now being made more frequently and insistently for such a building. In 1856 they are reported to have collected already between one and two thousand dollars for such a purpose.[226] In 1857 it is publicly announced "that the Ladies of Maine have taken it in hand to provide the funds for the erection of a building to be used as a chapel and to receive the valuable

The "Corban Society" Helps

Raises Funds for the Chapel

[221] See statement of a committee of the Trustees in the *Mirror* for Feb. 9, 1858, p. 110; and of the Treasurer, in the *Mirror* for Mar. 16, 1858, p. 130.
[222] T. R. for June 29, 1815; Conf. Mins. for 1863, p. 56.
[223] Conf. Mins. for 1834, p. 7.
[224] Conf. Mins. for 1844, p. 8.
[225] Conf. Mins. for 1848, p. 20. The Society was founded in 1831. Their early gifts went to support teaching in needy outlying towns. They began contributing to the Seminary Library in 1843, and their gifts for that purpose, up to 1853, when they directed their efforts wholly towards a building, amounted to $1,200.
[226] Conf. Mins. for 1856, p. 44.

library of the Seminary. Towards this object, about five thousand dollars have already been secured. The persevering energy of those who are enlisted in this work assures us that it will be done." [227] By June, 1858, one-half of the $12,000 deemed necessary for the building being either in hand or pledged,[228] on the 10th of that month the corner stone was laid, with appropriate exercises. In opening, brief remarks were made by Dr. Pond. Then followed an address by the Rev. George E. Adams, D.D., of Brunswick, devoted to the history of the Seminary and to the need for such a structure as was now beginning to take shape. The prayer was offered by the Rev. Benjamin Tappan, D.D., of Augusta, and closing remarks were made by the Rev. Stephen Thurston, D.D., of Searsport, Vice-president of the Trustees.[229] The building is fifty by seventy-four feet. In front is a tower sixteen feet square, projecting half its width beyond the front of the building proper, and rising to a height of about eighty feet. The front third of the building contains two lecture-rooms on either floor opening from a central corridor. The rear two-thirds are occupied below by the Library, and above by the Chapel, each entered from the central corridor. The bell, which had so long hung ingloriously on its simple wooden frame in the neighborhood of the earlier buildings, was now raised to its proper place. On the 27th of July, 1859, in connection with the Anniversary of that year, the building was dedicated with somewhat elaborate services. "The Corban Society" of Bangor women, which had been the chief agency in the collection of the money for the structure, formally transferred it to the Trustees by the hand of the Rev. Professor Egbert C. Smyth, then of the Bowdoin Faculty, later of Andover Seminary. The response for the Trustees was made by the Rev. George

Laying of Corner Stone

Dedication

[227] Conf. Mins. for 1857, pp. 53f.
[228] A part of this would appear to have come in $500 pledges from a few men; cf. Conf. Mins. for 1855, p. 44.
[229] Conf. Mins. for 1858, p. 56.

E. Adams, D.D., of Brunswick. The dedicatory prayer was offered by Dr. Pond, and the dedicatory address was by the Rev. Dr. John W. Chickering, D.D., of Portland. His theme was, "The Library and the Chapel, or Learning and Piety, Study and Devotion, the Two Parts of Clerical Training." [230] At the close of the dedicatory services it was announced that about $800 were still lacking to make up the $12,000 expended on the building. This deficiency was immediately pledged. Of the total amount about $6,000 came from Bangor, about $3,500 from other parts of Maine, and the remaining $2,500 from donors outside the State. The Library, now consisting of about twelve thousand volumes, was at once removed from its old quarters in the south wing of the Commons House to its new abiding place. The room thus vacated was made the office of the Treasurer and General Agent.[231] The lecture rooms vacated in the north entry of Maine Hall were made over into students' rooms according to the original plan.[232] The Visitors of the State Conference, in their report for 1859, say: "Thus the high expectations which were justly entertained of the ladies who had it in their hearts to build a Seminary Chapel, are beginning to be realized. God bless the ladies of Bangor, who started this enterprise; and the ladies throughout the State and elsewhere, — some of them in foreign lands, who have been helping to move it on. They are entitled to all the credit of this noble undertaking. The 'Corban Society' shall be held in remembrance wherever the name of Bangor Seminary is known. These 'many daughters have done virtuously'; and this act shall be told as a memorial of them." [233]

Shortly previous to the erection of the Chapel another building had been added to the equipment of the Seminary. When Professor Harris was considering the Professorship of

[230] For an abstract of Dr. Chickering's address see *Mirror* for Aug. 23, 1859, p. 13.
[231] Conf. Mins. for 1860, p. 60.
[232] Conf. Mins. for 1860, p. 57; Report of Treasurer to Trustees, for 1860, pp. 6f., and 11.
[233] Conf. Mins. for 1859, p. 59; *Mirror* for Aug. 2, 1859, p. 2; Pond, *Address*, p. 12; *Autobiog.*, pp. 84f.

Theology in 1855, he had been promised by the Trustees, as added inducement to accept the place, a residence.[234] This promise was made good in 1856–57 by the erection, at an expense of $3,000, of the residence standing back of Maine Hall, and now numbered 306 Union Street. The Seminary, therefore, in 1859, was in possession of four buildings, the old Commons Building, now used as residences for two of the Faculty, Maine Hall, Professor Harris' residence, and the new Commons Building. No more buildings were to be erected for nearly forty years. This period of Dr. Pond's administration closes with the Seminary well supplied with buildings; the Faculty consisting of four chairs, all occupied by capable, efficient, influential men, who gave promise of permanent occupation of their places. The Seminary may be said to have been most prosperous except for endowment. The matter of endowment, now that the Chapel had been built, was the most pressing need of the Institution.

Residence Erected for Professor Harris

[234] See his letters during the negotiations, on file.

PROFESSOR CLARK'S RESIDENCE
Erected 1856

Chapter VI

THE ADMINISTRATION OF DR. POND FROM 1859 TO 1870: A PERIOD OF ENDOWMENT

Need for Increase of Endowment

In spite of the $34,000 of endowment raised in 1850–51, and the generous Waldo legacies which came to the Seminary about the same time, the Professorships, though only three in number, were not so well endowed as to provide for an increase of salary, a call for which might come at any time. But in 1855–56 a fourth Professorship, that of Ecclesiastical History, was added to those already existing, and, as we have seen, to this were transferred the Waldo legacies, the chief part of the previous endowment of the chair of Theology, leaving this latter chair practically unendowed. As early as 1853 the Conference Visitors had called attention to other claims for increased endowment besides Professorships, specific mention being made of a fund for the relief of "indigent" students, a contingent fund to pay the expenses of the Treasurer and General Agent, and to meet other current expenses. The Visitors, therefore, of 1854 call for $50,000 additional endowment. The report for 1856, in presenting anew all these needs, and in appealing again to the churches for their assistance, calls attention to the purpose of the Trustees of the sister institution at Andover to raise the sum of $100,000. By June, 1857, some progress had been made in meeting the need for endowment of the chair of Theology, but not the other needs.[1] During the two years following the attention, and in large measure the resources, of all persons interested were enlisted in the enterprise, so earnestly advocated by the women of Bangor,

[1] Conf. Mins. for 1857, p. 53. In the archives are papers relating to both temporary and permanent support of this chair.

of building the Chapel. In fact, the erection of this building, as well as of Professor Harris' residence in 1856, only made the burden of current expenses the greater, and the need for additional endowment more urgent. In 1857, Charles W. Jenkins, Esquire, became Treasurer and General Agent, succeeding Mr. George A. Thatcher. He reports the deficiency of receipts to meet the expenses of that year to be nearly one thousand dollars.[2] The following year the Visitors reported to the Conference that "the productive funds yield but about half the amount required to meet current expenses — the annual deficiency having come to be about $3,500."[3] The total indebtedness was in the neighborhood of $18,000, and continued about that amount for the three succeeding years.[4] Since the productive funds of the Seminary even in 1859 amounted to about $46,000 only,[5] this indebtedness was a very heavy burden. To relieve the pressure, the Trustees and the new Treasurer exerted every effort. One plan was that of a provisional endowment of $58,000 by soliciting the annual interest of $6 on each of $100 shares, 580 in number, the shares to be taken up by individuals, churches and even Sunday schools; but by June, 1858, only some 170 of these shares had been subscribed.[6] Other means were used, but all to no large purpose. The Trustees, therefore, at their annual meeting in July, 1858, wisely resolved to increase no further the liabilities of the Seminary, and passed unanimously "a resolution to the effect that unless the Churches should come to their aid, and that speedily, the Seminary must, and would, suspend its operations. They then determined to issue a Circular, which should be followed by an Agent, to lay the claims

Growing Indebtedness

Mr. Jenkins Treasurer and General Agent

[2] Treasurer's Report for July 25, 1860, p. 8.
[3] Conf. Mins. for 1858, p. 56.
[4] Treasurer's report for July 25, 1861, p. 3.
[5] Conf. Mins. for 1859, p. 57.
[6] Conf. Mins. for 1858, p. 56; Treasurer's report for 1860, p. 7. This plan was characterized by Rev. A. C. Adams, of Auburn, though a warm friend of the Seminary, as "six-penny contributions." See the subscription-book in the archives.

of the Seminary before the Churches and solicit contributions."[7] Mr. Jenkins went out as Agent. He made appeal to every church having over thirty members to help pay the deficit in current expenses for the year, amounting to some $3,000. By June, 1859, $2,020 were thus obtained, and the remainder was made up by individuals.[8] The same methods, characterized by Mr. Jenkins as "indiscriminate begging," were followed during the year 1859–60, only that all the churches were appealed to. The result was not encouraging. By April 1, 1860, there had been a falling off, especially in receipts from the churches. The Treasurer, in the course of his correspondence with the pastors of the churches, was made aware that this method of raising funds, by constant appeal each year, was not acceptable, the pastors protesting that it seemed like an *annual tax*. The constant calls for money had aroused in some the feeling even that it would be better to combine the two Seminaries of Bangor and Andover at Andover, and pay the traveling expenses of students from Maine.[9] During the year 1859–60 Professor Shepard, who probably better than any other member of the Faculty understood the temper of the churches and the feeling existing among them and their pastors, had visited many portions of the State, and he now assured Mr. Jenkins that it was his judgment that the Seminary could not be sustained by such methods and that "with all the various benevolent objects presented for the charity of the churches, they will not make annual appropriations for the support of a literary institution."[10] In spite of this reluctance of the churches to respond to the appeals of the Trustees and their agent, there had been a response from other sources so generous that Mr. Jenkins could call the year 1859–60, in the face of a debt of over $18,000, "the most

Opposition to Annual Canvass

Other Sources of Income

[7] Conf. Mins. for 1859, p. 57.
[8] Conf. Mins. for 1859, pp. 57f.; for 1860, p. 57; Treasurer's report for 1860, pp. 7f.
[9] Conf. Mins. for 1858, p. 56.
[10] Treasurer's Report for 1860, pp. 8f. and p. 12. Cf. letter of Rev. E. B. Webb, of Augusta, dated Sept. 27, 1860.

prosperous for many years." [11] In April a legacy was received from the estate of Hon. Josiah Little, of Newburyport, Mass., which yielded at once $3,560, and promised an equal sum later; [12] a note for $1,000, considered secure, was received from Mr. Nathanael Coffin, Esquire, of Georgetown, Mass.; a gift of real estate in Bangor, to the value of $4,500, was received from Mr. Nathanael Harlow, who had helped the Seminary once before in an emergency; [13] and in June, a legacy of timber lands in Piscataquis County was received from the estate of Mr. James Clapp, of Dorchester, Mass., and was counted of considerable value. Nevertheless, Mr. Jenkins was not satisfied. About this time he was informed by Professor Harris that the latter had accepted his call to the Seminary with the distinct understanding that his department was to be endowed in two or three years.[14] Professor Harris, therefore, desired the Treasurer to say to the Finance Committee of the Trustees that, after careful consideration, and consultation with his friends, he had concluded to consider the question of his resignation the present season, unless efficient measures were adopted to endow his Professorship. The feeling of Professor Harris was not strange since double the time mentioned in the promise of the Trustees had elapsed; such endowment as his chair had when he entered upon his duties had gone to the chair of History; and his own chair was left without endowment. As a result of this pressure from the churches abroad, and from the Faculty at home, Mr. Jenkins asked the Finance Committee of the Trustees that he might be permitted to begin at once a campaign through literature and agents for adequate endowment. The amount set was $75,000. His plan was approved by them. He first republished as a pamphlet a series of articles, from the pen of the

Resignation of Professor Harris Imminent

[11] Treasurer's Report for 1860, p. 12; cf. Conf. Mins. for 1860, p. 59.
[12] This promise was not realized.
[13] See *ante*, p. 165, note 173.
[14] See Prof. Harris' letter of acceptance under date of July 18, 1855.

Plan for Adequate Endowment

Rev. Aaron C. Adams, of Auburn, on the Seminary and its needs, first published in "The Maine Messenger" in 1859–60, which had attracted considerable attention and had been highly commended by the friends of the Seminary. This pamphlet was distributed widely over the State. Mr. Adams had first urged the intrinsic character and advantages of the Seminary; laid stress on its location, such that its work could not be efficiently carried on if the proposed consolidation with Andover were carried out; showed the demand for its work in Maine; and pleaded its indispensableness for the work of the churches. He then proceeded to detail the resources and needs. The Seminary property was given as follows:

Financial Statement

Location, 7½ acres	$14,000
Maine Hall, occupied by students	14,000
Chapel and Library	12,000
Houses of Professors	8,000
Commons House, furniture, etc.	6,000
Library, 12,000 volumes	10,000
Permanent Funds	46,000
Total	$110,000

All this property was reported to be in good condition, and indispensable to the prosperity of the Institution. But there were only $46,000 worth of productive funds, which yielded, at six *per cent.*, only $2,760 a year, whereas the current expenses of the Seminary were at least $6,000 a year, leaving an annual deficit of about $3,240. The total deficit had already become $18,000, and unless help were soon received, would be at least $20,000.

The needs were stated as follows:

To fill up deficiencies in endowment of Professorships	$35,000
To pay the probable indebtedness	20,000
To provide a fund for Contingent Expenses	20,000
Total	$75,000

To which should be added, though the Seminary could live without it, and take its chance of donations and legacies hereafter,

A fund for Indigent Students	$10,000
A Library Fund	10,000
Making the whole sum needed	$95,000

One hundred thousand dollars was the amount set as the endowment which ought to be provided, and provided at once.

Succeeding this clear financial statement, there was a straight and vigorous appeal to the Congregationalists of the State of Maine for their assistance. This was reënforced by reference to the then recent success of the Free Baptists in raising $22,000 for the " Maine State Seminary," at Lewiston, now Bates College; and of the Methodists in raising $35,000 for the East Maine Conference Seminary, at Bucksport, both amounts having been raised in a year of hard times.[15]

Agents Appointed

With Mr. Jenkins as General Agent was associated the Rev. Thomas Smith, of Brewer, as Special Agent. Mr. Smith soon sickened and died, so that he accomplished but little, and because of the financial stringency resulting from the war no one was appointed in his place.[16] At an informal business meeting held in connection with the annual meeting of the State Conference at the First Church, Bangor, in June, 1860, several active pastors were

[15] See " A Word for Bangor Seminary," published at the office of the *Lewiston Journal*, 1860; cf. also the report for 1860 of the Conference Visitors, of which body Mr. Adams was that year a member.

[16] See *Mirror* for Dec. 11, 1860, p. 78.

CHAPEL ROW (about 1860)

designated to assist, as they could, Mr. Jenkins. Of these, Rev. Seth H. Keeler, of Calais, Rev. Stephen Thurston, of Searsport, Rev. Horatio Q. Butterfield, of Hallowell, Rev. E. B. Webb, of Augusta, and Rev. Charles Packard, of Biddeford, did good service. Others were requested to cooperate but because of parish duties could not.[17]

The expenses of this canvass were merely nominal, less than two *per cent.* on the returns, since all the cooperating pastors had declined to receive any remuneration. By July 25, 1861, $31,083 had been pledged; $22,643 had been collected; and the balance was considered secure. Current expenses had been met and more than $24,000 had been added to the permanent funds. Most of the money had been obtained in the first three months of the canvass. Financial conditions, induced by the war, had interfered with further successful work. It had been hoped, otherwise, to have completed the endowment, presumably of $50,000 additional to that already in hand, or a total of $100,000, as proposed by Mr. Adams. A part of the above amount realized had been assigned to the " Indigent Students Fund," a part to the " Contingent Fund," a part to the " General Fund," while a part was known as the " Buck Fund." [18]

Results of Canvass

In September, 1860, Mr. Richard P. Buck, Esquire, " a son of Maine, residing in Brooklyn," New York, through Rev. Stephen Thurston, D.D., of Searsport, Vice-president of the Board of Trustees,[19] proposed to the Board to give towards the endowment of a Professorship $5,000, ' payable in five annual instalments, or in cash at any time at his option,[20] provided the residents of Washington, Hancock, Waldo and Knox counties

Endowment of the Buck Professorship

[17] Treasurer's report for 1860, p. 11; for 1861, pp. 4f.; Conf. Mins. for 1861, p. 57. See subscription papers in the archives.

[18] Treasurer's Report for 1861, pp. 4 and 8; cf. Conf. Mins. for 1861, p. 57.

[19] See letter of R. P. Buck of Sept. 3, 1860, and a letter of Dr. Thurston of Sept. 4, 1860. A large number of letters pertaining to the canvass to meet Mr. Buck's offer is on file.

[20] Mr. Buck paid a thousand dollars in Nov., 1860; see letter of Nov. 14, 1860.

would subscribe and pay within a year, or subscribe, with ample and undoubted security, and with annual interest, the sum of $15,000 additional, a total of $20,000.' Special efforts were put forth to raise the amount required according to the conditions named, but by June, 1861, $4,500 was still lacking, and there was not the least likelihood that this amount could be obtained from the designated sources within the time limit, chiefly because of the prostration of business due to the war. Mr. Jenkins, indeed, made a personal attempt to secure the needed sum, but without success. He then appealed to Mr. Buck for an extension of time, which was granted until January 1, 1863;[21] furthermore Mr. Buck pledged an additional $1,000, making $6,000 in all,[22] and allowed Bangor to be added to the designated district.[23] By February 20, 1863, Mr. Woodhull, the Treasurer succeeding Mr. Jenkins, was able to tell Mr. Buck that the amount required had been secured, and Mr. Buck proceeded at once to pay the entire remaining $5,000 of his pledge.[24] A little later Mr. Buck stipulated as follows respecting his donation:[25]

"In making this donation I wish it distinctly understood that the amount shall revert to my heirs-at-law, whenever any other religious doctrine is taught in said Seminary than that now set forth in their Creed, or that which is at present accepted by the Orthodox Trinitarian Congregational, or Presbyterian Churches in these United States."[26]

By June, 1863, all but $300 was reported as paid on the subscriptions, and thus at last the chair of Theology was endowed to the amount of $20,000, then considered sufficient. Naturally the chair was named, after the chief donor of the

[21] See letter of Mr. Buck of June 28, 1861, and Treasurer's Report for 1861, pp. 5ff. According to a letter from Mr. Buck, dated Oct. 14, 1862, the time was again extended to Jan. 1, 1864.

[22] See Mr. Buck's letter of Oct. 14, 1862. Circular of R. Woodhull, Treasurer, issued in Oct., 1864, and Conf. Mins., 1866, p. 51.

[23] See letter of Oct. 25, 1862.

[24] See letter of R. P. Buck, of Feb. 24, 1863.

[25] See letter of Mar. 17, 1863, and note in Treasurer's journal of Mar. 19, 1863.

[26] In response to Mr. Buck's request for the creed, Mr. Woodhull sent him a copy of the creed then used at the Hammond Street Congregational Church, which apparently proved satisfactory; see letter of Mr. Buck under date of April 2, 1863.

fund, the "Buck Professorship of Christian Theology," [27] a name it has always since borne.[28]

During the year 1861–62, owing to financial conditions in the country consequent on the war, nothing was done on the matter of endowment in addition to efforts to complete the Buck fund.[29] In September, 1861, Dr. Jacob Hayes, "a son of Maine, an honored and beloved physician," in Charlestown, Mass., left $20,000 to the Seminary, one-half to be paid in five years, if the estate amounted to a certain specified sum, and the other half at Mrs. Hayes' death. As will appear later, only one half of this bequest was paid.

Rev. Richard Woodhull Succeeds Mr. Jenkins

In the autumn of 1862 Mr. Jenkins, Treasurer and General Agent, died, and in November the Rev. Richard Woodhull was appointed to take his place. Mr. Woodhull had first come into connection with the Seminary more than a quarter of a century previous as Principal of the Classical School.[30] From this position he had gone to the pastorate of the church in Thomaston, where he had served till 1856. In 1856 he became agent of the American Bible Society, with headquarters at Bangor, remaining in this work till again connected with the Seminary. He continued effectively the work of Mr. Jenkins in the management of the finances of the Seminary. By June, 1863, more than $13,000 had been added to the permanent funds, the larger part of it going to the completion of the endowment of the chair of Theology as related above. The amounts then standing to the credit of the various forms of permanent funds were as follows:

Professorship of Ecclesiastical History, $15,200; of Sacred Literature, $15,000; of Sacred Rhetoric, $16,700; of Systematic Theology, $20,000; Indigent Students, $2,500; General Fund, $14,000; making a total of $83,500. Because of the

[27] Conf. Mins., 1863, pp. 55f.
[28] Cat. for 1863–64, and since, with the sole exception of the Cat. for 1864–65.
[29] Conf. Mins. for 1862, p. 59; and for 1863, p. 55.
[30] See *ante*, p. 103.

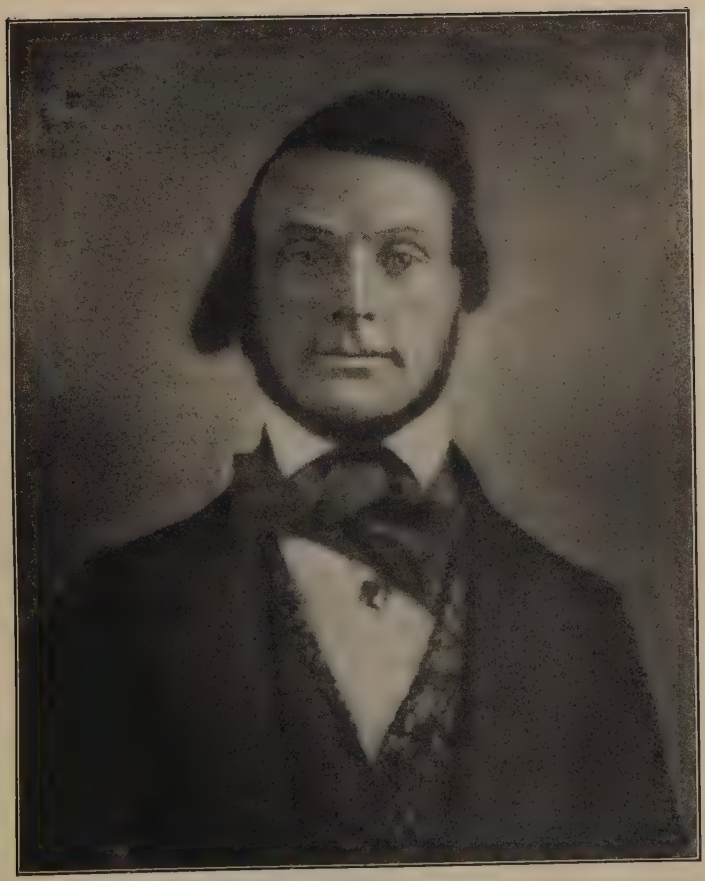
indebtedness, however, the net endowment was only about $65,000. The only one of the Professorships considered fully and properly endowed was that of Systematic Theology. The endowment of the two chairs first named consisted of a part of the general permanent funds, set apart for these purposes by the Trustees, until donations for the specific endowment of these Professorships should be received. There were yet to be raised $20,000 to pay debts, $13,000 to increase the endowments of the chairs other than that of Theology, even in their present form, to $20,000 each, and $12,500 more for the increase of the general permanent fund.[31]

Permanent Funds in 1863

In December, 1863, a legacy of $3,000 was received from the estate in China of Mr. Edmund Hiram Fogg through his brother and executor, Mr. William Hayes Fogg, of New York City.[32] The latter also advised the Trustees, in a letter read at their next meeting, May 11, 1864, of his own gift to the Seminary of $10,000, which, together with his brother's legacy, was to be used as the nucleus for an endowment of the chair of Sacred Rhetoric, henceforth to be called the "Fogg Professorship of Sacred Rhetoric, and Lectures on the English Language."[33] Mr. Fogg proposed to make payment of his own gift in annual instalments of $2,000 until the whole was paid; and the whole sum of $13,000 was to be invested and to be allowed to accumulate till it amounted to $20,000, when the income should be used for the support of the chair. He expressed his willingness, however, to have the balance made up by other persons and the interest made available as soon as the entire fund was complete.[34] At the meeting above mentioned the Trustees accepted the gift and approved the

Endowment of the Fogg Professorship

[31] Conf. Mins. for 1863, p. 56; cf. Conf. Mins. for 1864, p. 57.
[32] Treasurer's Journal, Dec. 17, 1863. See letter of Rev. S. H. Hayes, of date June 16, 1880(?).
[33] T. R., May 11, 1864; see Mr. Fogg's letter dated April 25, 1864.
[34] Treasurer's ledger for 1864, under Fogg Fund.



CHARLES W. JENKINS, Esq.
Treasurer and General Agent
1857-1862

name of the chair. As already related,[35] the chair of Sacred Rhetoric had been hastily endowed in 1845 by several generous persons in Bangor in order to save to the Seminary the services of Professor Shepard. So much of this fund as was necessary, together with smaller donations, to make the sum of the Fogg bequest and gift up to the required $20,000, was transferred to the Fogg fund, completing this by May 17, 1864,[36] and making the income available at once.

Endowment of the Hayes Professorship

In November, 1863, $10,000 were received from the estate of Dr. Jacob Hayes, of Charlestown, Mass.[37] This was first made the nucleus for an endowment of the chair of Ecclesiastical History, to be known henceforth as the Hayes Professorship of Ecclesiastical History, and the required full endowment of $20,000 was made up by transferring to this chair $10,000 of the fund for the Professorship of Ecclesiastical History chiefly given by the Waldo family.[38] But finally the Hayes legacy was assigned to the endowment of the chair of Sacred Literature, the Waldo money and name being left as endowment and title of the chair of Ecclesiastical History, and the Hayes legacy was made up to the necessary $20,000 endowment by transfer of a part of the former endowment of the chair of Sacred Rhetoric given in 1845.[39]

Formal Naming of the Chairs

By vote of the Trustees on May 11, 1864, this chair was henceforth to be known as the Hayes Professorship of Sacred Literature, the other chairs as the Waldo Professorship of Ecclesiastical History, the Fogg Professorship of Sacred Rhetoric and Lectures on the English Language, and the Buck Professorship of Christian Theology.[40] This

[35] See *ante*, p. 165, note 173.
[36] T. R., May 11, 1864; Treasurer's ledger for 1864, under Fogg Fund.
[37] See *ante*, p. 189. This amount was a compromise with the heirs; see correspondence on file, and Treasurer's reports for 1863 and 1864.
[38] Treasurer's ledger, 1863, pp. 45f., and his journal under date of Nov. 4 and 5, 1863, p. 76. The Waldo legacies had been received in 1851.
[39] T. R., May 11, 1864; Treasurer's ledger for 1863 and 1864, p. 45.
[40] T. R., May 11, 1864; Treasurer's journal, May 12, 1864; circular issued by Mr. Woodhull on behalf of the Trustees, Oct. 1, 1864.

designation of the chairs first appears in full in the catalogue for 1865–66, and since then without exception.

By June, 1864, therefore, when the State Conference met, it could be reported to that body that, in spite of 'the unprecedented struggles and sacrifices which had been made for the life of the nation,' the Treasurer had received during the year preceding $14,000 in legacies, and upwards of $24,000 in donations, which enabled the Trustees to pay the long standing and very burdensome debt of $20,000 or more, and to raise the endowment of each of the partially endowed chairs to the full amount desired of $20,000.[41] It had been financially one of the most fruitful years in the history of the Seminary.

The Treasurer, Mr. Woodhull, in the course of his report to the Trustees for the year ending July 28, 1864, says:

> "In the work of soliciting and collecting funds for the Seminary, very important service has been rendered at different times during the year, as in former years also, by Rev. Professor Shepard, both by his personal interviews and also by his written correspondence with friends of the Seminary abroad.
>
> "A large debt of gratitude is also due to Rev. S. H. Hayes, of S. Weymouth, Mass., for his disinterested efforts in securing favors to the Institution, especially from his relatives, Doctor Hayes, and the Messrs. Fogg, whose names have now become associated with Professorships, endowed, in large part, by their liberality." [42]

Further Needs

It was announced to the State Conference that there were still necessary $15,000 for a permanent general fund, $10,000 for a library fund, and $25,000 for a fund for indigent students. For this last object $3,000 were reported to be in hand.[43] It was also reported to the Conference that Deacon Ichabod Washburn, of Worcester, Mass., had pledged to the Seminary $10,000, probably

[41] Conf. Mins., 1864, p. 57; cf. letter of Treasurer Woodhull to Rev. R. M. Sawyer, of June 4, 1864.

[42] Mr. Hayes was of the class of 1843. There is much correspondence from him on file.

[43] See Treasurer's report for 1864 and compare Conf. Mins., 1864, p. 57; see also letter of Treasurer Woodhull to Rev. R. M. Sawyer, of June 4, 1864.

for this object. By the close of the year 1864, Mr. Washburn had paid in the $10,000[44] and another donor, Mr. Daniel Smith, of Lawrence, Mass., had added to it $500 more. The fund, however, was kept separate, being known as the Washburn Fund, and was to be used under the following restrictions, imposed by Mr. Washburn:

The Washburn Fund

"1. This fund shall be held in trust by the Trustees, and only its income shall ever be expended.

"2. Until the Permanent General Fund of the Seminary shall become adequately endowed, a sum not exceeding one-half of the annual income from this Fund may be appropriated towards paying the general current expenses of the Institution, and the residue of the income shall be for the benefit of Students; and as soon as the necessary current expenses of the Seminary shall be otherwise fully provided for, the entire income from this Fund shall be appropriated solely for use of such Students as may need it.

"3. The Faculty of the Seminary shall be sole judges as to what Students shall be aided from this Fund, and as to the proportion that each may receive; and an order signed by the President of the Faculty shall be sufficient voucher for the Treasurer in disbursing such aid." [45]

From the very outset the income of this fund has been applied towards the expense of students' board at Commons.

The following year, 1865, Mr. Washburn made the proposal to leave to the Seminary by will the further sum of $20,000, provided others would give an equal amount, within a reasonable time, in any case not to exceed two years from the time of his decease, in order to increase the endowment of the four Professorships to $25,000 each, which he estimated as more nearly what the endowment ought to be.[46] The clause in Mr. Washburn's will read as follows: "I direct, and my wish is, that one-half of said sum be applied to increase of the Library in the name of my beloved wife, Elizabeth B. Washburn, and the other half to be applied to

Further Endowment of the Washburn Fund, and the Washburn Library Fund

[44] The amount was paid in three instalments; see his letter of Dec. 17, 1864, regarding the final payment.

[45] Extract from the original subscription paper, dated July 15, 1864, and entered in the Treasurer's ledger, for 1864, p. 61.

[46] See Mr. Washburn's letter of Feb. 28, 1865, also Conf. Mins., 1865, p. 63.

the increase of the Washburn Fund."[47] For some years previously the Professors had been receiving a salary of $1,200 per year, though no small part of the heavy indebtedness carried by the Trustees, and only recently discharged, had been owing the members of the Faculty on their salaries. It was evident that the Trustees were of the same mind as Mr. Washburn in regard to the need to increase the amount of salary paid the professors, since they voted in their annual meeting in 1865, although Mr. Washburn's proposal had not yet been met, to pay henceforth a salary of $1,500 to each member of the Faculty, the extra amount being made up from income of other funds.[48] The reason for this increase was to be able to retain the services of members of the Faculty, they being sought elsewhere.[49] Mr. Washburn's proposal drew from Mr. R. P. Buck an additional $5,000 for the endowment of the Professorship of Christian Theology, the money being paid in early in 1866.[50] In August of the year 1865, also, Mr. William E. Dodge, of New York City, gave to the fund for assisting needy students $5,000.[51] In June, 1866, it was reported to State Conference that, in addition to $15,000 to increase the endowment of three chairs, there was still necessary $12,000 for the student fund, $18,000 for the contingent fund, $5,000 for the erection of another residence for a member of the Faculty, and $10,000 for the Library, a total of $60,000. It was also reported that in the previous three and one-half years, or since January, 1863, almost $85,000 had been given to the Seminary, and attention is called to the fact that of this amount $62,626 had been given by persons outside of the State, while but $21,862

Increase of Salaries of Professors to $1,500

Total of Recent Gifts

[47] Treasurer's ledger for 1872, p. 134.
[48] T. R., July 26, 1865; Treasurer's journal for same date, and ledger for 1865 and 1866.
[49] T. R., July 26, 1865.
[50] Treasurer's ledger, Feb. 9, 1866; cf. Treasurer's report for 1865.
[51] Conf. Mins., 1865, p. 63; Treasurer's ledger, Aug. 5, 1865. Mr. Dodge, in his letter of Mar. 1, 1865, announced his gift as contingent on others giving $10,000. Mr. Washburn's proposal of a bequest, dated Feb. 28, 1865, just met the condition. Whether this was a coincidence or whether Mr. Dodge and Mr. Washburn were in communication does not appear. See also Mr. Dodge's letter of Aug. 4, 1865.

had been given by persons in Maine.[52] This preponderance of gifts from outside the State was due in part at least to a recognition of the ever widening service of the Seminary, in part to the far more than State-wide reputation of the Faculty, and in part to the relations existing between certain members of the Faculty and men of means residing outside the State. It was also a well deserved tribute to the activity of the Treasurer of the Seminary during that time, Rev. Richard Woodhull.

No marked advance was made in the matter of endowment during the academic year, 1866–67, so that donations had still to be solicited by the Treasurer.[53] In May, 1868, Deacon Washburn and his wife made the Seminary a donation of $5,000,[54] but other than this the receipts for the previous academic year were comparatively small, and Mr. Woodhull again comes before the State Conference with a plea for $60,000 in gold additional endowment.[55] December 30, 1868, Deacon Washburn died, and his legacy of $20,000 became payable as soon as the estate could be settled, and the condition he had made respecting the increase of the endowment of the remaining three chairs of History, Biblical Literature and Sacred Rhetoric should be met. The meeting of this condition was the more necessary in view of changes making in the Faculty.[56] The Trustees, therefore, at a meeting held on July 30, 1868, authorized the Finance Committee and the Treasurer to proceed to raise the sum of $100,000 for additional endowment, and to employ in that work a special agent or agents.[57] In accordance with this vote the Rev. H. A. Shorey, a graduate of the class of 1865, who had been pastor at East Orrington, Maine, from 1865 to 1867, was engaged as

Plan to Raise $100,000 Endowment

Special Agent

[52] Conf. Mins., 1866, pp. 50 and 54.
[53] Conf. Mins., 1867, p. 123. The " Great Fire " in Portland in 1866 prevented a canvass in the State of Maine.
[54] Treasurer's ledger under date, May 6, 1868. It was assigned to the Washburn fund, making a total of $20,250.
[55] Conf. Mins., 1868, p. 110.
[56] See *post*, p. 197.
[57] T. R., July 30, 1868.

agent by the Finance Committee. During the first six months of the year 1869, Mr. Shorey succeeded in obtaining pledges of some $27,000, mostly in amounts of $500 or less from persons in Maine, thus meeting the condition attached to the Washburn legacy, and insuring its payment.[58] There still remained of the proposed $100,000, $56,000 to be raised. Mr. Shorey, therefore, was continued in his agency for another year, but by June, 1870, had not succeeded in adding much more to the endowment; in all, inclusive of the Washburn legacy, about $53,000.[59] Mr. R. P. Buck added another $5,000 to the endowment of the chair of Christian Theology in October, 1869, making the total endowment of that chair $30,000.

Purchase of Professor Talcott's House, 319 Union St.

In 1867 Professor Talcott sold to the Trustees, for the sum of $5,000, the house at the corner of Union and George Streets looking up Pond Street, which he had bought of Mr. John Godfrey in 1843, and had himself occupied till 1867 as his home. This was the only increase in the Seminary's real estate during this present period. At the close of the academic year, 1869–70, the grounds, buildings, library and furniture were reckoned as worth $70,000. There were invested funds to the amount of nearly $160,000.[60] These last were distributed as follows: Buck Professorship, $30,000; each of the three other Professorships, $20,000; Washburn fund, $20,250; contingent fund, $10,225; permanent general fund, about $21,000; fund for general purposes, about $15,000; Page fund, $2,500.[61]

There were still urged as essential an increase in the library fund, the student fund, the current expense fund, and a provision for systematic instruction in elocution. These the

[58] See Treasurer's report for 1869; cf. Conf. Mins., 1869, p. 62. Copies of the subscription papers will be found in the Seminary archives. It was stipulated that one-fifth of the sums subscribed should go to the fund for general purposes.

[59] Conf. Mins., 1870, p. 60. Several subscription papers are in the Seminary archives.

[60] See Treasurer's report for the year 1869–70; cf. Pond, *Address*, p. 15.

[61] Figures from the Treasurer's ledger. The Treasurer's report for 1869–70 varies a little from these figures in the matter of the Page fund.

THE PRESIDENT'S RESIDENCE

Purchased 1867

remaining $47,000 of the proposed $100,000 would supply, but there was no prospect of that amount being obtained at once.

Financial difficulties were not the only ones that had to be met during the decade preceding the Semi-centennial year, 1870. As once the fame of Professor Shepard, so now that of Professor Harris went out abroad, and he was being sought for other work. In July, 1865, he was elected to the chair of Systematic Theology in Yale Divinity School, but so urgent pressure was brought to bear to retain him at Bangor that he declined to go to New Haven.[62] On the first of August, 1866, he was elected to the Presidency of Bowdoin College. He reserved his decision,[63] and apparently declined to go. However, at a meeting of the Trustees and Overseers of Bowdoin College, held November 13, 1866, the election was renewed,[64] and now Professor Harris accepted the election, with the provision that he substantially finish his year at Bangor. His resignation of the chair of Theology was received at a special meeting of the Trustees of the Seminary held January 2, 1867, and accepted, to take effect May 1, 1867. His departure was a sore loss to the Seminary, with which he had been connected twelve years.[65] He continued as President of Bowdoin College until 1871 only, when a renewal of the call to the chair of Systematic Theology at the Yale Divinity School induced him to drop administrative cares and return to his chosen department of work, in which he had shown at Bangor such marked ability. In this work at Yale he continued until his resignation in 1896. He remained with the School as Professor emeritus till his death, June 25, 1899.

Loss of Professor Harris

Later Career

He had been a diligent student of theology during his ministerial life prior to coming to Bangor in 1855, so that, as

[62] T. R., July 26, 1865; Conf. Mins., 1865, p. 66, and 1866, p. 50.
[63] See Conf. Mins., 1866, p. 57.
[64] Conf. Mins., 1867, p. 127.
[65] Pond, *Autobiog.*, p. 86; *Address*, p. 13.

his memorialist asserts, ' in a very short time after his arrival he had developed a full course of lectures on dogmatic theology.' [66] In view of this assertion it is not a little strange that in the courses of study given in the annual catalogues of the Seminary, the outline established by Dr. Pond, many years prior to Professor Harris' arrival, was not changed till the catalogue for 1865–66, just before Professor Harris left for Bowdoin. In the catalogue for 1857–58, and thereafter, appears this new statement in addition to the old: " Free discussions and frequent examinations are connected with the lectures. Dissertations are also written and read, on the topics of study." The full independent statement, made in 1865–66, is strikingly different from the previous statement of Dr. Pond, revealing the order of treatment, and even many of the words and phrases, made familiar by Professor Harris' later published works.

Estimate of Professor Harris by Professor Brastow

After Professor Harris' death in New Haven, Professor Lewis O. Brastow, of the department of Homiletics and Pastoral Charge in the Yale Divinity School, delivered a memorial address, commemorative of the life and services of Professor Harris, in Marquand Chapel, December 14, 1899. This address of Professor Brastow's is doubly interesting since he was not only a colleague of Professor Harris at Yale, but a pupil of his at Bangor, graduating in 1860, five years after Professor Harris came to Bangor, and therefore when he had fully developed his work in the department of Systematic Theology. Professor Brastow writes as follows:

" On account of some ocular defect, during his first pastorate he was driven to extemporaneous preaching, which furthered perhaps a certain tendency to diffuseness of style, which has always characterized his preaching and writing. Expansion of thought was natural to him, and it became difficult for him to condense. In many respects, however, the result was favorable, for he attained to unusual ease and facility in extemporaneous speech, and later on it became a condition of great effectiveness in platform

[66] Memorial Address on S. Harris, by L. O. Brastow, p. 5.

oratory. He preached most of the time during the twelve years of his professorial life at Bangor, being for eight years associate pastor with Professor George Shepard in one of the city churches.[67] That he thus combined preaching with teaching was of great value for them both. The matter of his preaching was prevailingly theological, being to a considerable extent a reproduction in popular form of the most vital themes of his class-room lectures. It was a difficult task, but it was accomplished with much skill and effectiveness. The intellectual tranquillity of the man, the lucidity of the discourse, the scope of the treatment, the felicity of the illustration, the suggestiveness and helpfulness of his thought, as well as his sincerity, dignity and seriousness, the stately flow of the discourse, not infrequently rising into an exalted type of eloquence, his familiarity with and love for nature and literature as manifest in his illustrative material, all combined to make him an interesting, impressive and instructive preacher, who was much in demand in all the important pulpits of the State, and especially on important occasions. With all the maturity, wisdom and spiritual impressiveness of the preaching of later years, while associated with us [at Yale], it may be doubted if he ever preached with greater effectiveness than during his career in Maine.

" Preëminently successful, the crown and completion of his professional life, for which he was in all ways most admirably adapted and equipped, was his career as professor of theology during a period of thirty-six years, twelve at Bangor and twenty-four at Yale. From the first he was strong in philosophical theology. During the years of his pastorate he had brooded successfully upon the foundations of faith and knowledge, and not long after entering upon his first professorship he introduced a lecture course upon the Philosophy of Religion, which was the foundation of his Philosophical Basis of Theism and the Self-Revelation of God. This fundamental theology was the growth of long years of profound reflection and comprehensive investigation, and it may be questioned whether in it he has any superior among American theologians. His work continually developed in depth and scope, was constantly enriched in illustrative material, and was gradually modified to admit new truths. He was regarded by his students as a luminous, interesting, practically helpful expounder of theological thought, comprehensive, catholic in spirit, hospitable to all truth, sincere, fair minded, never dodging or evading a difficulty, with firm and steady grasp of truth, at home in its profoundest depths and intricacies, and with strong faith in it. Even those who might differ from him never lost sight of his spiritual wisdom, and of the practical value of his teaching for the work of the ministry.

[67] The " Third " or " Central "; in 1911, after the great fire of that year, merged with the " First," from which it had been formed in 1847.

"His career at Bangor as a citizen was perhaps even more notable than that of the theologian and the preacher. He was there during the period of the Civil War. Its ominous threatenings accompanied him in his introduction to professorial life. He was ready for it. Already he had interested himself in political questions during his pastorate. He was educated in the best traditions of Puritanism, and believed that the pulpit should further the interests of a Christian state. He had thrown himself strongly but judiciously into the anti-slavery discussion; in a published sermon in 1854 he had discussed the 'Signs of the Times,' and later in another had defended the right of the pulpit to discuss the ethical bearings of all important political questions. The war stirred him profoundly. It quickened him into an energetic type of speech and stimulated him into aggressive action. Although of a retiring disposition, an intellectual guide, rather than a practical leader of men, regarded as unambitious even from college days, of a pacific rather than a belligerent temper, he nevertheless came very near to the attainment of a high type of leadership at that time. He brought to bear upon the questions at issue his philosophical grasp of all subjects, his tendency to penetrate to their ethical centre, and all his fine sense of justice and philanthropy. In the light of fundamental ethical and even religious principles he made these questions subjects of thorough study. He spent much time in mastering important works on political and legal science, and with this equipment of knowledge, and with his trained facility in extemporaneous speech, he became a notable platform orator, who was summoned on all important occasions to take the leading part, and although sometimes summoned at short notice, once even at midnight, he always spoke with singular persuasiveness and power. His influence on civic life was so strong and wide-reaching that there was even talk at one time of sending him to the United States Senate. His speech had a luminousness, a cogency, and sometimes a lofty rhetorical swing that was not matched by notable public men, with whom he was often associated, and of whom there were not a few at that time in the State of Maine, who had behind them the trained habit of a lifetime in political speech. He never lost his interest in public affairs. Up to the very last he was a strong, independent, intelligent patriot." [68]

Coming of Professor Herrick

The circumstances of Professor Harris' withdrawal gave the Trustees ample time in which to find a successor. At a special meeting of the Board, on February 20, 1867, the Rev. John Russell Herrick, of Malone, N. Y., was elected to the chair, at the salary now paid

[68] Memorial Address, by L. O. Brastow, 1899, pp. 5ff.

the professors, $1,500 a year and a house.[69] Having accepted his election, Professor Herrick was inaugurated August 1, 1867, in connection with the Anniversary exercises of that year, the theme of his inaugural being, "The Claims of Theology." [70] He was born at Milton, Vt., May 12, 1822. He was graduated from the University of Vermont in 1847, and from Auburn Theological Seminary in 1852, having taken his first two years of theological study at Andover Theological Seminary. The two years between his college and seminary courses he spent in teaching in the Academy in Royalton, Vt. He was ordained to the Presbyterian ministry at Malone, N. Y., June 21, 1854. He remained pastor of the Presbyterian church of Malone till called to the Professorship in Bangor. In this same year he received the degree of Doctor of Divinity from Union College, and of Doctor of Sacred Theology from his *alma mater*.[71]

The outline of Professor Herrick's work in theology promptly appeared in the catalogue for 1867–68, differing materially from the outline published by Professor Harris in the two previous catalogues, and still more from the outline originating with Dr. Pond and published without change from 1833–34 to 1864–65.

Death of Professor Shepard

"Scarcely," says Dr. Pond, "had we passed this trial [of Professor Harris' departure], when another and greater affliction fell upon us. In the spring of 1868 [on March 23], the honored and beloved Professor Shepard, who had for months exhibited marks of decrepitude, was suddenly removed by death. Although it had been evident to us for some time that his work was done, the shock was a severe one." [72] In fact, at the annual meeting of the Trustees next previous, on July 31, 1867, that Board had passed a resolution to raise a fund of $20,000, the income

[69] T. R., Feb. 20, 1867.
[70] Conf. Mins., 1867, p. 127. *Mirror* for Aug. 6, 1867, p. 202. The address was published in the *Bibliotheca Sacra* for Jan., 1868, pp. 49ff.
[71] Gen. Cat., 1901; Congregational Year Book, 1913, p. 20.
[72] Pond *Autobiog.*, p. 86; *Address*, p. 13.

of which was to be divided equally between Dr. Pond and Professor Shepard during their natural life, and thereafter to be appropriated to the uses of the Seminary. Dr. Pond, though then seventy-six years of age, was still vigorous; Professor Shepard, as noted by Dr. Pond, was in rapidly failing health, and was not destined to profit by the proposed fund. He had been thirty-two years a member of the Faculty, having come from a brief pastorate at Hallowell, Maine. On the afternoon of Thursday, July 30, 1868, following the graduation exercises for that year, a memorial service was held. The memorial discourse was by Professor Daniel Smith Talcott, his colleague for all but the first three of the thirty-two years of his professorial work.[73]

Estimate of Professor Shepard by Professor Talcott

In this discourse Professor Talcott thus describes Dr. Shepard's personality:

"Professor Shepard was in a peculiar manner fitted by natural advantages for the effective utterance of weighty truth. With a large and well-proportioned frame, and a countenance significant of a rare and attractive combination of seriousness, gentleness, simplicity and strength, he possessed a voice which ranged, with perfect facility, from the most soothing tones of consolation to the thunders which are needed to arouse a slumbering world to the anticipation of judgment to come. And it is not too much to say, that, especially in his best efforts, he made the most of these advantages."

In his inquiry as to "the elements of power which Professor Shepard wielded in the pulpit, and which gave him for so many years in general estimation so high a place in the first class of living preachers," Professor Talcott makes the following statements:

"In the case of Professor Shepard, while there was a remarkable concurrence of certain of the most widely different elements of power, there were no signal deficiencies. What, indeed, in most men are elements of weakness, appeared sometimes with him to minister strength. . . . The chief

[73] *Mirror* for Aug. 4, 1868, p. 202.

spring, however, of the power so remarkably constituted and employed, lay, it may be affirmed with confidence, in the practical and all-pervading ascendancy of faith. 'I believed, therefore have I spoken,' is the key which admits us to the interior of that life so distinguished by the beneficent influences which it exerted upon the characters and lives of others. . . . One of the elements of Professor Shepard's power in the pulpit, and one not among the least of them, lay in a quality which under ordinary circumstances is apt to prove a fatal obstacle to all success; I refer to his constitutional timidity. . . . But . . . the preacher's native timidity made it absolutely necessary for him to forget himself. . . . And he did forget self. . . . Closely connected with the constitutional timidity of Professor Shepard . . . as an element of power, and yet carefully to be distinguished from it in respect to nature and origin, was his profound Christian humility. . . . [Yet] humble as he was, self-distrustful as he was, shrinking as he did instinctively from all the harsh contacts of outward life, and even from all needless conspicuity, it cannot be doubted that he would have been found equal to any of the great emergencies in which the might of spiritual truth has been most signally displayed. . . . With Athanasius he would have stood against the world.

"Among the elements of Professor Shepard's power as a preacher we cannot enumerate extraordinary skill in argument, splendor of imagery, a vast accumulation of recondite and curious lore, keenness of analytic power, or far-reaching grasp of thought. In any one of these respects, with his native strength of intellect, and his conscientious and indomitable force of will, he might probably have attained high eminence. He seemed, however, to have adopted a specialty, and, with characteristic good sense, to have selected that to which on the whole his powers were best adapted; the work, namely, of compelling men to see and feel how much of weighty motive was directly involved in the truths which they professed to receive. . . . Professor Shepard was most emphatically a preacher of the cross. . . . Few men are better entitled than Professor Shepard to that highest praise of a minister of the gospel, that he determined to know nothing but Jesus Christ, and Him crucified. . . .

"And . . . further . . . wherever Professor Shepard was known, the profound confidence that was universally entertained in his unaffected goodness gave to his preaching a peculiar power that it is difficult to express in words. Men felt that, in speaking to them of Christian experience, he was only laying his own heart open. . . .

"His style of expression was peculiar to himself. . . . All that was peculiar in his style was simply the result of a strenuous and single purpose to make others see what he saw, and feel what he felt, combined as this purpose was with the speaker's mastery of language, and the common

sense, the knowledge of mankind, which taught him to employ that mastery to the best advantage for the end he had in view. . . .

"As a professor he was no less eminent in his own department than he was as a preacher. And his success in both these lines of effort rested upon the same ultimate basis of a singularly vivid and unwavering faith. The clear views he had of the true objects of the preacher's work no one could more clearly or more forcibly set forth than he; while the directness with which, in his own practise, he ever kept these objects in view, made his preaching a model of such a kind as almost to constrain some measure of conformity on the part of those who were subjected to its influence, and yet at the same time forbid all servile attempts at imitation." [74]

Professor Harris thus describes him:

"Rev. George Shepard, of Hallowell — a man of massive form and massive majesty of movement; strong, yet with the simplicity of a child; mighty in condensing thought, as the energies of a storm are sometimes condensed into a single burst of thunder, lightning and rain; his countenance becoming luminous in the moments of his intensest ardor in public speech; with life-long earnestness for high and noble ends, glowing with flameless anthracite heat." [75]

Tribute of the Trustees

At the annual meeting of the Trustees, held July 29, 1868, the following resolution was entered upon the records commemorative of Professor Shepard:

"Resolved, That, while we mourn the loss of Professor Shepard, who for many years has been most highly esteemed among us, as an instructor of young men in their course of education for the Christian ministry, of singular fitness for the station and work to which he was called, of self-denying devotedness to the cause of Christ, and an example of Christian humility, meekness and gentleness, combined with great strength, and boldness in the faith; we recognize with gratitude the favor of God in raising up such a man for such a work; and we bow with reverent submission to the divine will in the solemn event which has removed him from us. And we devoutly pray that God will overrule this event to the advancement of His glory in the higher prosperity and usefulness of our beloved Seminary."

[74] See *Sermons by George Shepard, D.D.*, Boston, 1868, Memorial Discourse by Professo r Talcott.

[75] Memorial Discourse to Dr. Pond; Conf. Mins., 1882, p. 121.

On July 28, 1865, nearly three years previous to Professor Shepard's death, Deacon Ichabod Washburn, of Worcester, Mass., whose large gifts to the Seminary had been made in no small degree because of his admiration for Professor Shepard, sent the Seminary a bust of him, executed by Mr. B. H. Kinney, of Worcester, to be placed in the Library. In the letter accompanying his gift Mr. Washburn says:

"In tendering this gift for your acceptance, I do it as a token of the sincerity of feelings, which words but faintly convey, in my personal regard for him, in the hope that the Seminary will retain it as a *Memento* of his ability, fidelity, success and deep devotedness to the interests of your Institution for so many years."

At the same time Mrs. Washburn sent the Seminary a bust of her husband, by the same artist, for the Library.[76]

Coming of Professor Barbour

At a special meeting of the Trustees held April 14, 1868, a committee was authorized to find a successor to Professor Shepard. The place was first offered to Rev. George Leon Walker, who had recently left the State Street Church, Portland, to become colleague pastor with Dr. Leonard Bacon, of the Center Church, New Haven, Conn.; but he declined the appointment. At the annual meeting of the Trustees, July 29, 1868, the Rev. William Macleod Barbour, of South Danvers, Mass., was elected Professor Shepard's successor and accepted the election. Professor Barbour was born in Fochabers, Elgin or Morayshire, Scotland, May 29, 1827. He, therefore, was the first to be elected contrary to the provision of the third section of the Charter which limited Trustees and office holders in the Institution to native-born citizens.[77] He studied at Oberlin College from 1855 to 1858, but did not graduate. In 1867, however, he received the degree of Bachelor of Arts from that college. Meantime he had

[76] Letter to the Trustees, dated July 28, 1865. The two busts were one-eighth larger than life size.

[77] See p. 27.

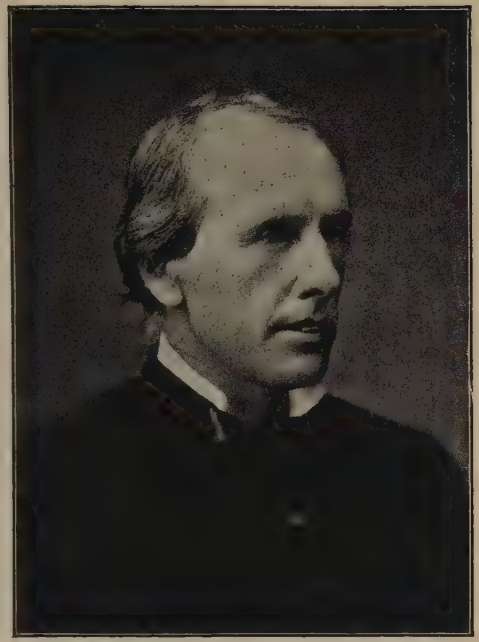
graduated from Andover Theological Seminary in 1861, and had been ordained to the Congregational ministry at South Danvers (now Peabody), Mass., October 2, 1861. Here he remained as pastor till summoned to Bangor Seminary.[78] Professor Barbour began his work in the fall of 1868,[79] and was inaugurated July 28, 1869, in connection with the Anniversary exercises of that year. The topic of his inaugural address was, " The Eloquence of the Pulpit is the Eloquence of Thought." [80]

In connection with the call to Professor Herrick to succeed Professor Harris in 1867, it had been proposed by the Trustees to increase the salary of his successor, if necessary, from $1,500 to $2,000 and a house. The increase had not been found necessary at the time, but was made in the case of Professor Barbour,[81] and a year later the same salary was established for each of the three other Professors.[82] At this amount the salaries of Professors remained till 1912.

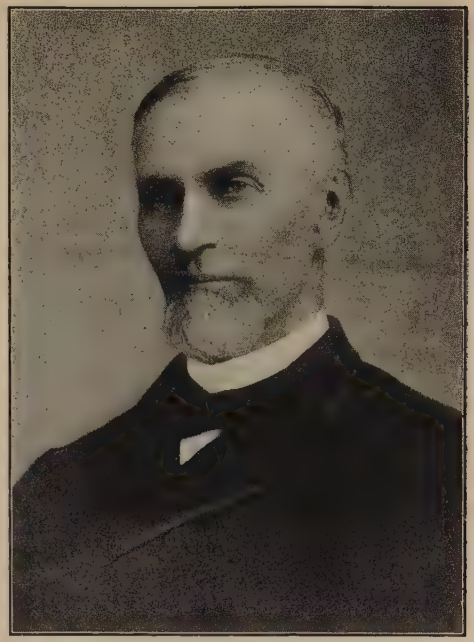
Movement to Relieve Dr. Pond

The coming of younger men into two of the four chairs of instruction, and the increasing burden of years in the case of Dr. Pond, now led to a movement to secure a man to take his place in the chair of Ecclesiastical History. The first step in this direction was taken by the Trustees at their annual meeting of July 30, 1868. A year later, on July 29, 1869, it was voted, with Dr. Pond's consent, to appoint a committee to select a suitable person to take charge of the chair of Ecclesiastical History at the beginning of the Seminary year, 1870–71. At a special meeting of the Trustees, held June 1, 1870, Dr. Pond's resignation was formally received, to take effect whenever his successor should come to take his place. Dr. Pond stipulated in his resignation that he should still continue a member of the

[78] See Gen. Cat. of And. Theol. Sem., class of 1861. He was dismissed from his church Oct. 15, 1868.
[79] Pond, *Autobiog.*, p. 87.
[80] Conf. Mins., 1869, p. 64. Abstract in *Mirror* for Aug. 3, 1869, p. 202.
[81] T. R. for July 29, 1868.
[82] T. R. for July 28, 1869.



REV. WILLIAM M. BARBOUR, D.D.
Professor of Sacred Rhetoric, 1869-1875
Professor of Systematic Theology, 1873-1877



REV. JOHN R. HERRICK, S.T.D.
Professor of Systematic Theology, 1867-1873

Faculty,[83] and that he was to receive the interest on $10,000 provided by the Trustees in 1867,[84] and a house, during his natural life. On these terms his resignation was accepted. At the annual meeting of July 28, 1870, the Trustees substituted for the interest on $10,000 the fixed sum of $1,000 annually.

Coming of Professor Paine

At a special meeting of the Trustees, held October 12, 1870, the Rev. Levi Leonard Paine, of Farmington, Conn., was elected as Dr. Pond's successor in the Waldo chair of Ecclesiastical History, while Dr. Pond was requested to continue his instruction other than in History. Professor Paine began his work the month following his election. He was born in East Randolph, Mass., October 10, 1832. He was graduated from Phillips, Andover, Academy in 1851, from Yale College in 1856, and from Yale Theological Seminary in 1861,[85] having studied in the Yale Law School one year, 1857–58. While at the Law School he taught Greek in a private school, and while pursuing his theological course was also employed as a tutor in Yale College. Besides the degree of Master of Arts received at Yale, he was given the honorary degree of Doctor of Divinity by the same institution in 1875.[86] He was ordained to the Congregational ministry as pastor of the First Church in Farmington, Conn., October 9, 1861, and remained there till his call to Bangor. He was inaugurated June 7, 1871, and the subject of his inaugural address was, 'The principle of development inherent in Christianity, and the advantages derived from the study of Christianity as a developing historical religion.'[87] His coming to the chair of History was marked by a change from lectures, with collateral reading, to the study of Neander's "History of the

[83] He was so continued as President and Professor *emeritus* of Ecclesiastical History; cf. catalogues from 1870 to 1881.
[84] See *ante*, p. 201.
[85] Gen. Cat., 1901.
[86] Catalogue of the Officers and Graduates of Yale University, 1701–1910.
[87] Conf. Mins., 1871, p. 65. Cf. *Mirror*, June 13, 1871, p. 174.

Christian Religion and Church," with lectures, discussions and occasional papers.[88] Thus within a little more than three years three new men had come to the Faculty.

Increase in Number of Students

The strength of the Faculty during the period under consideration, reinforced by an outward prosperity in the erection of new buildings in the preceding period and a large increase in endowment in this, led to a considerable increase in the number of students in attendance. The early sixties saw the largest total the Seminary has ever enrolled, sixty-four in 1860–61, and sixty-seven in 1861–62. The graduating classes in consequence were comparatively large: in 1861, thirteen; in 1862, twenty; in 1863, eighteen; in 1864, twelve; in 1865, twenty; an average in the five years of almost seventeen, a number not equalled in any other half decade of the Seminary's history. This large attendance, however, did not continue. In 1862–63 the total fell to fifty-four; in 1864–65 to forty-three; and the following year to thirty-six. In only two years since has the total risen to fifty or more, in 1894–95, to fifty-eight; and in 1896–97, to fifty.

Followed by Great Decrease

Somewhat of this decline was doubtless due to the conditions in education attending our Civil War. In the catalogue for 1863–64 fifty-two names are listed, but only forty-one are reported in actual attendance, five being classed as resident graduates but employed in pastorates, and six apparently being engaged in the army or in the Christian Commission. Three are reported to be officers in the army, and one, Captain W. W. Morrill, is reported to have fallen in battle.[89] The record of the Seminary in connection with the Civil War was a most honorable one. No less than seventy-seven members or graduates of the Seminary, including men from the class of 1832 down to the class of 1869, were in

Reasons: Civil War

[88] Cat. for 1870–71.
[89] Conf. Mins., 1864, p. 57.

service as soldiers and officers, as army chaplains, or in Christian Commission work.[90]

Commercial Spirit in the Country

A further reason for the decrease in attendance was alleged to be the "opening prospects of wealth and honor in the secular pursuits of life." [91] This cause, however, was not peculiar to Bangor alone, but affected all Seminaries, not only Congregational but of all other denominations. With the year 1861 began a heavy decline in the attendance at our Congregational Seminaries, a decline which reached a point in 1864 not again reached till 1898. The immediate cause was the drafting of the young men into the service of the country, but there is little doubt that, on the close of the War, the alleged cause named above may have played some part. At any rate the attendance of students in our Seminaries did not again reach the height of 1861 till 1887. Whatever the causes for the decline, it was sufficiently serious to elicit suggestions from the Conference Visitors for checking it. It has already been noted that year after year in the Visitors' reports increasing stress was laid upon the need of increased endowment in the way of funds for the relief of indigent students.[92] They draw comparisons between the amounts other Seminaries, as Andover, New Haven and Princeton, have for this purpose, and the amount available at Bangor. Dr. Pond is quoted as saying in 1864, "Quite a number who would have entered at Bangor last autumn went to other Seminaries, some to Presbyterian Seminaries out of New England, because they had the promise of more liberal assistance." [93]

Suggestions to Check Decrease

In the Visitors' report for 1865 another suggestion was made as follows:

"In view of the comparatively small numbers of candidates preparing for the ministry, and the immediate want of laborers for fields already

[90] See a full list of these men in Appendix B.
[91] Conf. Mins., 1865, p. 63.
[92] Conf. Mins., 1864, 1866, etc.
[93] Conf. Mins., 1864, pp. 57f,

waiting, if it would not be out of place in [this] connection, we would ask the churches if there are not many pious young men of good natural endowments, and good common sense, now engaged in secular pursuits, who are too far advanced in life to think of entering upon a full course of study, but who might, if they could not do more, spend a year under the instruction of our Professor of Theology [Professor Harris], and with such a foundation, be prepared for intelligent and successful ministers of Christ."

Emphasis on Education of Non-Graduates

The possible advantages of such men over men with a college education are urged, and the situation is illustrated (an illustration then very close at hand) by the situation in the country in connection with the War, in which it had been simply impossible to officer all the troops needed with West Point graduates.[94] Again, in 1868, the Visitors return to this suggestion as follows:

"We must draw from other colleges [than Bowdoin], and from yet other sources. Some of the best men in the ministry come into the work through a short course. And has not the time fully come to open the door of our Seminary still wider, to pious and promising young men, — who have, by nature and by grace, a fitting for Christian service, — which the Academy could not give; — and endowments, originally given of God, which the College cannot impart, but only aid? Was not our School established originally to help just such young men into the ministry? Its first name, 'The Maine Charity School,' indicates this. It should not fully outgrow its original design. Recent revivals of religion, and Young Men's Christian Associations, have brought to the public notice a host of Christian workers. . . . Other Seminaries are looking in this direction, — are moving to establish separate departments for this latter class of young men. They are right in theory, but wrong, it may be, in making separations and distinctions." [95]

These words were written by a college graduate, a graduate of Andover Seminary, a District Secretary of the American Board, an Overseer of Bowdoin College. They are quoted

[94] Conf. Mins., 1865, p. 64.
[95] Conf. Mins., 1868, p. 111; cf. also the "Report of the Executive Committee of the Classical School," at Hallowell, in Conf. Mins., 1871, pp. 66ff.

in extenso as a sign of the times. There was a heavy decline in attendance at Seminaries. On the other hand there was a loud call for more ministers. However much in keeping the recommendation may have been with the original purposes of the founders of the Seminary, it was not in keeping with the policy which had controlled the Seminary since Dr. Pond took hold of it. From 1835–36 onward the following had appeared in the successive catalogues as the "Terms of Admission":

This Contrary to Previous Policy

"Candidates for admission . . . must have been regularly educated at some respectable College or University, or otherwise have made literary acquisitions which, as preparatory to theological studies, are substantially equivalent to a liberal education. In addition to the common English branches, candidates for admission, who have not been regularly educated at College, must be prepared to sustain an examination in Latin and Greek, in Algebra, Geometry, Intellectual, Moral and Natural Philosophy, in Rhetoric, Logic, General History and Composition." [96]

Plainly the stress is laid on a college training in preparation for work in the Seminary. The result in the attendance of college graduates we have already noted.[97] In the catalogue for 1868–69, however, we find that the list of subjects for the examination of men who had not graduated from college is dropped, and, what is far more significant, the last words of the paragraph on "Terms of Admission," "are substantially equivalent to a liberal education," are changed to "are satisfactory to the Faculty." It is clear that the pressure for students, enhanced by such suggestions as had been given by the Conference Visitors the previous spring, was resulting in a lowering of the standards of admission. This change did not effect what was sought, the substantial increase

Decline in Number of College Graduates in Attendance

[96] Cat. for 1835–36, p. 7.
[97] See *ante*, p. 138.

of the total enrolment, as the number in attendance since that time has never but once risen above fifty, and but once beside even reached fifty. The average attendance for the first fifty years of the Seminary's life, or rather for the thirty-six years for which there are data, 1823–24, 1827–28, 1829–30, and 1833 to 1866, was forty-one. The average attendance for the past fifty years, 1867 to 1916, has been but thirty-five.

Advent of Students of Alien Birth

At the same time that the number of students from whatever collegiate source was decreasing, and that the proportion of college graduates in attendance was decreasing still more, and more permanently, another change in the student constituency was taking place, the entry of men of alien birth, especially from Great Britain and the Canadian Provinces. Up to 1866, out of the total number in attendance, whether graduate or non-graduate, there had been but fifteen of foreign birth, five from England, two each from Nova Scotia, Province of Quebec, the island of Malta and the Hawaiian Islands, and one each from Scotland and New Brunswick. Since that time there has been a decided change. With the exception of the classes of 1867, 1869 and 1871, there has been no class that has not numbered one or more of alien birth among its members, graduates or non-graduates. So far as men born and resident across the Canadian border are concerned, the greater frequency of their attendance probably has been due to greater accessibility. In 1871 occurred the opening of the European and North American Railway, now the Vanceboro division of the Maine Central Railway.[98]

The Library

As we have already noted,[99] the Library, on its removal to the Chapel in 1859, consisted of about 12,000 volumes.[100] This period from 1859 to 1870 saw but very little growth in it. In 1865 it became known that Mr. Washburn purposed giving the Seminary a fund of $10,000

[98] Conf. Mins., 1870, p. 59.
[99] See *ante*, p. 175.
[100] Cat., 1859–60, p. 10.

for the Library in the name of his wife, but this was to be available only after her death, and it did not come to the treasury till 1872–73. In 1860 the library of the Rev. Dr. John W. Ellingwood, who had been pastor of the Winter Street Church of Bath, Me., from 1812 to 1843, and at the time of his death was resident there, came to the Seminary by bequest.[101] In 1861–62, the noted temperance lecturer, Mr. John B. Gough, gave a course of lectures in Bangor, the proceeds of which, some $300, by his permission, went towards the purchase of books for the Library. Otherwise no additions of moment were made; indeed, the catalogues of the later years of this period in some cases state the number of volumes as less than in 1859, probably owing to the weeding out of duplicates, due to so many books being donated from the libraries of retired or deceased pastors.[102] During the last two years of his service in Bangor Professor Harris filled the office of Librarian.[103] The catalogues prior to that time do not state which one of the Faculty occupied the office. On Professor Harris' leaving, his successor in the chair of Systematic Theology, Professor John R. Herrick, also succeeded him as Librarian.[104]

Preparations for Celebration of the Semi-Centennial

The time for the celebration of the Semi-centennial of the establishment of the Seminary would naturally have been in October, 1866. So uncertain had been the very existence of the Seminary while at Hampden, and so rudimentary its form and methods of instruction, that the men of the late sixties looked back rather to 1820, the year after removal to Bangor, when the first class was graduated, as the year to be celebrated. A committee of the Board of Trustees, consisting of Rev. Wooster Parker, 1832, of Belfast, Maine, Rev. Richard Woodhull, Treasurer and General Agent, and Joseph S. Wheelwright, Esquire, Secretary of the Trustees, the two

[101] Conf. Mins., 1861, p. 57.
[102] See Cats., 1865–68.
[103] Cats., 1865–66 and 1866–67. T. R., July 26, 1865.
[104] T. R., July 29, 1868; Cats., 1867–68 to 1870–71.

latter of Bangor, was appointed at the Trustees' meeting of July 28, 1869, to confer with the Faculty and consider the expediency of a celebration the following year. Hence the Semi-centennial celebration was held Wednesday afternoon and evening, July 27, 1870, in connection with the graduation of that year, which came on Thursday, the 28th. The Semi-centennial exercises were held in the Hammond Street Congregational Church, which was beautifully decorated with flowers and evergreens. In the vestibule was the inscription, "Memorial Year, 1870." In the auditorium the names of the founders and older Trustees of the Seminary, of deceased and living Professors, of certain donors and others, were inscribed in letters of green around the pulpit, in the windows and alcoves on either side, and between the entrance doors.

The Semi-Centennial

The first commemorative service was held at three o'clock in the afternoon. Prayer was offered by the Rev. Jotham Sewall, Bangor 1822, then living in Chicago. A hymn, written for the occasion by Mrs. Sarah Forbes Woodhull, wife of the efficient Treasurer of the Seminary, was sung. The historical address was given by the eldest member, and President, of the Faculty, the already venerable Dr. Enoch Pond, who for the previous thirty-eight years had guided the affairs of the Seminary. The benediction was given by Professor John R. Herrick.

In the evening a further commemorative service was held at the same place, at which the Rev. Dr. Stephen Thurston, of Searsport, President of the Board of Trustees, presided, giving a cordial address of welcome to the Alumni and friends of the Institution. Responses were made by President Samuel Harris of Bowdoin College, formerly Professor of Systematic Theology at Bangor; by Professor Jotham B. Sewall, also of Bowdoin; by the Rev. Dr. George E. Adams, pastor of the First Congregational Church of Brunswick, formerly Professor of Sacred Literature at Bangor; by Rev. Jotham Sewall, Bangor

1822, of Chicago; by Rev. Benjamin G. Snow, 1849, of the Micronesian mission of the American Board; by Rev. Josiah T. Hawes, 1826, of Litchfield, Me.; by the Rev. Dr. Edward Hawes, 1858, of Philadelphia; by Rev. Charles B. Smith, 1844, of Cohasset, Mass.; by Rev. Rowland B. Howard, 1860, of Farmington, Me.; by Rev. Stephen H. Hayes, 1843, of South Weymouth, Mass. The Historical Address by Dr. Pond was later published in pamphlet form. Accounts of the exercises were published in the local papers, in the "Christian Mirror" and in the "Congregationalist."

Dr. Pond's Address

By far the larger part of Dr. Pond's Address has been incorporated directly or indirectly in the pages of this History, but the closing paragraphs are here reproduced:

"I cannot close this long and, I fear, tedious detail, without recording our obligations to certain individuals, no longer with us, who loved the Seminary from the first, and who never ceased to pray and labor for it so long as they lived. Among these were Fathers Sewall, Sawyer, and Fisher, whose portraits adorn our chapel, and whose memory is dear to all our hearts. Then there was the Rev. Kiah Bayley, whose wife's charity-box received the first money that ever was given to Bangor Seminary. Then there was the late Rev. David Thurston, and Dr. Tappan, who were always with us on occasions like the present, to counsel, to sympathize, and to bless. Among the departed *laymen of this city* there are some whose names must not be omitted. There was the late Judge Dutton, who was chiefly instrumental in procuring for us the grounds on which our Seminary buildings stand; also the late Mr. John Barker, who was a laborer for the Seminary more than fifty years ago, who was a liberal donor, and who started the great subscription of 1835. But especially would I mention the late Deacon Eliashib Adams, who was a trustee of the Seminary for almost forty years, who was its Treasurer for a considerable part of this time, who never wearied in planning and laboring for its interests, and whose death was probably hastened by too great an effort on its behalf. The names of these and other benefactors must never be forgotten so long as the Seminary in Bangor has a being.

"On a review of the whole, it may be thought and said that the calls of the Seminary for money have been loud and frequent, — frequent sometimes almost to satiety; and the question arises, Has it been a *paying*

concern? Is it worth what it has cost? In reply to these questions I admit that the Seminary has swallowed up a good deal of money. It could not be otherwise. It could not be instituted and carried forward for half a century without money. Especially will this be apparent when it is considered that we exact no rent or tuition fees. We derive no income from our students. On the contrary, the greater the number of students the greater our expenses. This shows that in carrying forward the Seminary from year to year there must be money.

"Still we have not actually received so much money as many persons perhaps suppose. Amidst many noble promises and liberal subscriptions, we have received not a few that were worthless. I say *worthless*, for unfulfilled promises and unpaid subscriptions, however well intended, will not go far towards meeting the necessary expenses of a seminary.

"I admit, however, that we have needed, have called for, and have received a good deal of money. Our friends have ever been liberal in responding to our calls; and now I ask, in my turn, Has this money been wasted? Have we not something left to show for it? Here is, in the first place, a solidly established theological institution, — with most of the necessary appurtenances, — out of debt and in good working order, — in a situation, if suitably cared for, to go on to other generations, — with grounds, buildings, furniture, and library, worth more than $70,000. And here are funds, safely and profitably invested, for the support of professors and the aid of needy students, to the amount of $150,000. Nor is this all. Here are our more than five hundred alumni, — ministers of Christ, — who received their professional training here, and have gone forth into different parts of our State, into other States, and not a few of them to heathen lands, publishing the salvation of the gospel, and exerting themselves, in a thousand ways, to elevate and bless their fellow-men. When that venerable Roman matron, the mother of the Gracchi, was asked to show her treasures, she pointed to her sons and said, "These are my jewels! These the treasures that I have to show!" So we, when asked for the fruits of our labors here, would point first of all, and above all, to our *sons*. Patrons and friends of the Bangor Seminary, are not *these* an equivalent for all you have given us? What richer reward can you ask than they?

"I said, in the commencement of this address, that it was a *felt necessity* which moved the founders of this Institution to establish it, and put it in operation. And the necessity for it, we may be sure, has not ceased. It is as great now as it was then. Yes, notwithstanding all we have done, *the necessity for it is as great now as ever*. The larger part of this great State of Maine is still a missionary field. More than half of our incorporated towns and plantations are today without a competent ministry and

the appointed means of grace. And if all these were supplied, what a field is opening before us in the vast regions of the West! That broad land lying between the Mississippi and the Pacific Ocean, already traversed by the iron horse, and soon to be crossed by railroads in every direction, and filled up with human beings, — how is this vast country to be evangelized, and these immortals to be furnished with the bread of life? And then the myriads in heathen lands who are groping in midnight darkness, and perishing for lack of vision, and for whose salvation we are expected to bear our part, — what is to be done for them? Rely upon it, my friends, the necessity for this Institution is as urgent now as it ever was. And if, under the pressure of this necessity, our fathers established it fifty years ago, shall we not sustain it now? Shall we not respond to its future calls, and carry it forward by every method in our power, that it may meet the wants of the age in which we live, be an ornament to our State and a blessing to the world?

"From the first, this Seminary has been a child of providence and prayer. It originated in prayer, and has been sustained all the way by the prayers of God's people. Those dying aspirations of Dr. Smith are but the echo of petitions which, for fifty years, have been going up for it from thousands of hearts. And these prayers have been heard, and they will be heard. Our narrative has shown us how often, in dark, distressing times, when ruin threatened and seemed inevitable, God has interposed for the Seminary, and raised it up, and put it upon a course of increased usefulness. And shall we distrust God's care of it now? No, my friends, whatever else we distrust, we will never cease to rely upon God, to implore his mercy, and to trust his grace.

"Of those who were alive and active in the founding of this Seminary, almost none remains. They are all gone. And at the end of the next fifty years, although the Seminary, I trust, will be here, and in a far more flourishing condition than it is at present, yet where, my friends, shall *we* be? How few of us shall any longer have a part or interest in it, or in aught else that is transacted beneath the sun?

"For myself, you all know, as I do, that my labors for the Seminary are almost ended. It has pressed heavily on my heart and hands for nearly forty years, till all my interests have become identified with it; but my work in connection with it is almost done. I cheerfully commit it to the care of the beloved brethren who come after me, and more especially to the care and providence of God. My last prayer for it will be that of my venerable predecessor above alluded to: '*God bless the Seminary! Thou wilt bless it and keep it. I can do no more for it. Thou canst do all things. I give it up to Thee.*'"

Chapter VII

FROM THE SEMI-CENTENNIAL OF 1870 TO THE CLOSE OF THE YEAR 1881–82: A PERIOD OF TRANSITION

Transitional Character of the Period

The years from the Semi-centennial in 1870 to the close of the academic year 1881–82 were years of change, almost as much so as the years 1827–32. With the academic year 1870–71 the time of Anniversary was set back to the Thursday following the first Wednesday in June, nearly two months earlier than had been the date of that event in previous years.[1] There followed a vacation of fifteen weeks during the years 1870 to 1880; of fourteen weeks from 1881 to 1891; again of fifteen from 1892 to 1894; of fifteen or sixteen from 1895 to 1903, of sixteen from then till the end of the century. From the year 1823–24 till probably the year 1829–30 the date of Anniversary had been the first Wednesday of August.[2] From 1829–30 to 1835–36 it had been set forward to the second Wednesday in September. From 1835–36 to 1854–55 it was set back to the last Wednesday in August. From 1854–55 till 1860–61 it was held on the last Wednesday of July. From 1860–61 till 1870 it was held on the Thursday following the last Wednesday in July. In 1875 the day was changed to the first Wednesday in June. Here it has remained till the present time, with the exception of the years 1895 to 1903, during which period it fell on the third Wednesday of May.

Changes in Date of Anniversary

[1] This was done by the Faculty and President of the Trustees on request of the Faculty and students and by authorization of the Trustees; see T. R., July 28, 1870; also T. R., June 8, 1871.

[2] See *Mirror* for July 9, 1824.

Changes in the Faculty

The period now under review saw a complete change in the membership of the Faculty. This appears most strikingly by comparing the list of the members of this body in the catalogue for 1869–70 and that in the catalogue for 1881–82. We have already noted the fact that with the close of the year 1869–70 Dr. Pond laid down the work of instruction in the chair of Ecclesiastical History, and that he was succeeded in the fall of 1870 by Professor Levi L. Paine.[3] Since Dr. Pond continued as President of the Faculty, this meant the addition of another member to that body, and that at a time when the expenses of the institution considerably exceeded its income. However, it was hardly possible for the Trustees to do otherwise than relieve Dr. Pond, who was now in his eightieth year, and who already had served the Seminary upwards of forty years. Desirous still of advancing the interests of the Seminary in whatever way he could, Dr. Pond, in spite of his advanced years, conducted much of the correspondence, writing letters to prospective students, and soliciting donations. He continued to preside at Faculty meetings, and for nine of the remaining eleven years of his life he was accustomed to meet with the students at the weekly Monday evening prayers, and was frequently present at the chapel prayer meetings.[4]

Illness of Professor Herrick

In January, 1872, Professor Herrick, who was not in good health, was obliged to give up active work, and went to Europe and Palestine, returning in August of the same year.[5] During his absence Dr. Pond undertook the instruction in Theology.[6] During the winter of 1872–73, Professor Herrick was confined to his house by a protracted illness so that he was unable to attend to the duties of his chair. For the time being the work in Theology was divided between Dr. Pond and Professor Barbour of the

[3] See *ante*, p. 207.
[4] Pond, *Autobiog.*, p. 88.
[5] Conf. Mins., 1872, p. 62; 1873, p. 69.
[6] Conf. Mins., 1872, p. 60,

chair of Homiletics. At a special meeting of the Trustees, held February 12, 1873, it was voted to relieve Professor Herrick from all duty during the remainder of the academic year, and Professor Barbour was asked to take the work.[7]

His Resignation

At the close of the year, Professor Herrick's health being still much impaired, he resigned his chair, the resignation being accepted by the Trustees at a special meeting held in September, 1873. The Trustees placed on record their appreciation of Professor Herrick "as a man of most excellent Christian character, a sound theologian of decided ability, of untiring zeal in his labors for the good of the institution."[8] During the succeeding year Professor Herrick remained inactive. Having recovered his health, he became pastor of the Congregational church in South Hadley, Mass., remaining there till 1878. During this pastorate he lectured on psychology and morals in Mt. Holyoke Seminary in 1875, and on theology in the Theological Institute of Connecticut (now Hartford Theological Seminary) in 1875–76. From 1880 to 1883 he was President of Pacific University, Oregon; and from 1885 to 1887, of the University of Dakota. After a considerable period of retirement from active work, he was pastor of the Congregational church at Polo, Illinois, from 1899 to 1901. Thereafter he lived, without a charge, for the most part at Chicago. Here he died July 26, 1912, at the great age of ninety.[9] Just before he entered upon his work at Bangor he received the degrees of Doctor of Divinity and Doctor of Sacred Theology from his *alma mater* and from Union College.

Later Work of Professor Herrick

Deep appreciation of his work at Bangor is expressed in the following extracts from letters of some of his students. Says one:

"I owe much to your faithfulness in keeping before us the ideal of a scholarly ministry." And another writes:

[7] Conf. Mins., 1873, pp. 63 and 69; T. R., Feb. 12, 1873; Pond, *Autobiog.*, p. 86.
[8] T. R., Sept. 9, 1873.
[9] Gen. Cat., 1901; Congregational Year Book, 1913, p. 20.

" I never had anything in the way of teaching so stimulating as your lectures have been to me." And still another, looking back over the years, writes:

" On this, my fiftieth birthday, I want to remember before God the great help given to me by you as my teacher in Bangor, 1871–72."

Professor Barbour Assumes Professor Herrick's Work

Professor Barbour, as a substitute for Professor Herrick in the chair of Theology during the latter part of the year 1872–73, gave eminent satisfaction to both students and Trustees. Hence the latter continued him during the following year, 1873–74, in the work of that chair as well as of his own, the Fogg Professorship of Sacred Rhetoric and Pastoral Duties.[10] On his work in Theology the Visitors from the State Conference for 1874 remarked, " The examination of the Middle class revealed that Professor Barbour has a very great aptitude as a teacher of Christian Theology." [11]

Professor Barbour Transferred to the Buck Professorship

It was not strange that the Trustees at their annual meeting in June, 1874, transferred Professor Barbour, with his consent, to the chair of Theology.[12] This left the chair of Sacred Rhetoric without an incumbent, but Professor Barbour continued to discharge the duties of both chairs during the year 1874–75.[13] The work was too heavy for one man to do, and the Faculty were desirous that the scope of the work in the Fogg Professorship should be changed and enlarged. At the instance of the Faculty, therefore, the Trustees at their annual meeting of 1875 changed the name of the chair to the Fogg Professorship of Sacred Rhetoric and Oratory, which name it has borne ever since, and elected as its incumbent Professor John Smith Sewall, of Bowdoin College.[14] Professor Barbour continued to lecture on Church Polity and Pastoral

[10] Conf. Mins., 1874, p. 80; Cat. for 1873–74, p. 29.
[11] Conf. Mins., 1874, p. 80.
[12] T. R., June 3, 1874.
[13] T. R., June 3, 1874; Conf. Mins., 1874, p. 81.
[14] T. R., June 2, 1875.

Theology.[15] Professor Sewall was born in Newcastle, Me., March 20, 1830. He graduated from Bowdoin College with the class of 1850. After graduating he was commander's clerk on the United States sloop-of-war "Saratoga" in a voyage to the East Indies and China, and acted in the same capacity on the United States expedition to Japan under Commodore Perry. On his return to the United States in 1854, he taught as a private tutor in Winthrop, Mass., for a year. He then entered Bangor Seminary, graduating in 1858. He was ordained in Wenham, Mass., April 20, 1859; and remained in the pastorate of the Wenham church till 1867, when he was elected to the Professorship of Rhetoric and English Literature in Bowdoin College.[16] In this work he continued till his call to Bangor. He was inaugurated June 6, 1876, his inaugural address being on the theme, "Three Necessary Conditions of the Preacher's Power."[17]

Coming of Professor Sewall

By natural tastes, and by reason of the character of his work as Professor at Bowdoin, Professor Sewall laid stress on the rhetorical and literary phases of the work of his department. In Junior year he gave instruction in Rhetoric and Composition, accompanied by the preparation of essays. This was followed by a course of lectures on the Sources and Development of English Literature. In the earlier years of his service the work in Vocal Culture and Oratory was not taken up till Middle year, but later it was begun in Junior year and was continued into Middle year. His work in Homiletics and Pastoral Theology in the earlier period was reserved till the Senior year of the course, but later was begun in Middle year, in order, apparently, to make room for a course of lectures in Sociology, the first mention of which occurs in the catalogue for 1892–93.[18]

Character of Professor Sewall's Work

[15] Cat., 1876–77, pp. 5 and 9. The grouping of these subjects with Systematic Theology continued till 1882, when Pastoral Theology was assigned to the Professor of Homiletics, see Cat., 1882–83.
[16] Gen. Cat., 1901, p. 24; *Hist. of Bowdoin College*, p. 662.
[17] Conf. Mins., 1876, p. 102.
[18] Cat., 1892–93, p. 15.

REV. JOHN S. SEWALL, D.D.
Professor of Sacred Rhetoric, 1875-1903
Emeritus, 1903-1911

REV. LEVI L. PAINE, D.D.
Professor of Ecclesiastical History, 1870-1902

The instruction in Homiletics and Pastoral Theology was by lectures, accompanied, in the case of Homiletics, by exercises in extemporaneous speaking and the criticism and delivery of sermons. Professor Sewall's work in Homiletics took shape in a syllabus of his lectures, printed for use in his classes, wrought out with great minuteness and care, and revealing not only a man who was a student of literature and the homiletic art, but also one who was himself possessed of literary and preaching power of no mean order. In fact, to the very last year of his life Professor Sewall was much sought for as a preacher of unusual finish and ability; nor had his constant occupation with the more professional phases of the preacher's work served in the least to rob his preaching of vitality and real power. The work of his department in Sociology was a brief survey of the general field in a course of lectures. 'The various problems in social life which have grown to such great significance in our modern life were discussed, but the practical side of life was kept in mind, and the aim was to give the results of experience rather than the theories of the chair, and to turn upon the wants and woes of society the light of God's Word.'[19] During the earlier part of the period of Professor Gilmore's service in the Seminary he relieved Professor Sewall of some work with the Juniors.[20] This work fell again to Professor Sewall on Professor Gilmore's assumption of the chair of Biblical History and Introduction.

Professor Barbour Resigns

Professor Barbour discharged his new duties as Professor of Theology but two years after the coming of Professor Sewall to take his place in the Fogg Professorship. Indeed, as early as 1876 Yale College had sought his services, and the Trustees of Bangor at their annual meeting in June of that year, in noting the invitation to "an important position" at Yale, had put on record their satisfaction at the exhibition of his eminent abilities. He was

[19] Cats. for 1877–78 p. 12; 1893–94, p. 22.
[20] Cat., 1893–94, p. 22.

prevailed upon to continue his work at Bangor for one year longer. At the next annual meeting of the Trustees, in June, 1877, his resignation was read and accepted, he having accepted the call to Yale to become College Pastor.[21] The esteem in which he was held was made clear by a minute made in the Trustees' records of "their high appreciation of the important services he had rendered the Seminary during his whole connection with it." "The warm interest he has taken in its welfare, his marked ability and success as an instructor, the stimulating example of his power and impressiveness in the pulpit, the sound training in the scriptural theology which he has imparted, have done much to maintain and increase the number of students,[22] and make his departure a very serious loss to our Institution." Deep regret was expressed at his departure by the Conference Visitors of that year, it being noted as a special guidance of God that the Trustees had selected him to fill the place of Professor Shepard.[23]

His Later Career

His place in Yale Professor Barbour filled for ten years. In 1887 he became Principal of the Congregational College of Canada, at Montreal, where he served for another decade. In 1897 he retired from active service, residing in Malden, Mass. Here he died December 5, 1899, at the age of seventy-two.[24]

The Trustees found it no easy matter to find a suitable man to fill Dr. Barbour's place as permanent incumbent of the Buck Professorship. Their first attempts ended in a fiasco. Some one had blundered.[25] Just at this juncture Dr. Cyrus Hamlin, a graduate of the Seminary with the class of 1837, and long connected with mission and educational work in the Turkish Empire, found himself in America

[21] T. R., June 6, 1877; Conf. Mins., 1900, p. 34. As College Pastor, Professor Barbour served till 1887, also as Professor of Homiletics and the Pastoral Charge from 1879 to 1885; see Congregational Year Book for 1900, p. 14.

[22] In 1867–68 forty-two students were enrolled; then there had been a steady decline, till in 1872–73 there were but twenty-eight enrolled. The following year the number rose to forty, and in 1874–75 to forty-six; cf. Cats., and Conf. Mins., 1873, p. 63.

[23] Conf. Mins., 1877, p. 70.

[24] Gen. Cat., 1901.

[25] See *Mirror* for Aug. 4 and 11, 1877, and letters on file.

without work, and was invited by the Trustees to lecture on Theology in Dr. Barbour's place. In this work Dr. Hamlin was continued by the Trustees by annual election for the next three years, or from 1877 to 1880.[26] The Trustees, meanwhile, had been on the watch for a younger man to take the chair permanently.[27] At a special meeting of the Board, held September 21, 1880, they elected to the position Professor Lewis French Stearns. Professor Stearns was the son of the Rev. Jonathan F. Stearns, D.D., a prominent Presbyterian minister, and was born at Newburyport, Mass., March 10, 1847. His early education was obtained at the Newark, N. J., Academy, and Phillips, Andover, Academy, Andover, Mass. He graduated from Princeton College in 1867; taught school the following year in New York City; then studied law for a year. Having been moved to turn from law to the ministry, he passed the year 1869–70 at Princeton Seminary. In the summer of 1870 he went to Germany, where he studied at Leipzig and Berlin. On his return in the fall of 1871 he entered Union Theological Seminary, in New York City, where he graduated in 1872. He preached at a Presbyterian church in Newark, N. J., until October, 1873, when he was called to the pastorate of the Presbyterian church of Norwood, N. J. He was ordained to the Presbyterian ministry at Jersey City, N. J., October 14, 1873. He remained at Norwood till February, 1876, when he become professor of history and *belles-lettres* at Albion College, Albion, Mich., resigning in 1879 on account of weakness of the eyes. He returned to his home in Newark, and thence in 1880 he was summoned to the chair of Theology in Bangor. By inheri-

Dr. Cyrus Hamlin Temporary Occupant of the Chair of Theology

Coming of Professor Stearns

[26] T. R., June 5, 1878; June 4, 1879; Hamlin's *My Life and Times*, pp. 504–513.

[27] Dr. Hamlin, in his *My Life and Times*, p. 510, refers to the close of his service at Bangor, as follows: "It is one of the misfortunes of old age not to be aware of its approach. I had passed three years of earnest work in Bangor Theological Seminary, hardly conscious that I was too old, in theology, in temperance, and in advocacy of the prohibitory law. I was somewhat rudely awakened by a vote of the Trustees to look out for a younger man, I resolved to resign at once."

tance, by long and careful training, by experience both as pastor and as teacher, he was admirably fitted for thorough and efficient service as a teacher of theology.[28] Professor Stearns was inaugurated June 1, 1881, in connection with the Anniversary of that year. Rev. Stephen H. Hayes, of Boston, who welcomed Professor Stearns on behalf of the Trustees, said that the Trustees had sought a man of eminent scholarship, of common sense, of eminent piety, a sound theologian, and a good and enthusiastic teacher, and they believed they had found all these qualities in him whom they were now welcoming.[29]

Professor Talcott's Failing Health

Dr. Pond's longest associate upon the Faculty was Professor Talcott, who had entered upon his work with the Seminary in 1839. He had by 1879 given the Seminary forty years of continuous service as Professor of Sacred Literature, teaching not only Greek and Hebrew, but also Syriac and other Semitics.[30] In 1852–53 he had been assisted in the instruction in Hebrew by Mr. Thomas Hill Rich, a graduate of the Seminary in the class of 1852.[31] From 1866 onward Professor Talcott's health was somewhat impaired, so that in the summer of 1869 he took a sea voyage.[32]

Assisted by Mr. Rich

From 1866 till 1872 he was again assisted by Mr. Rich in the teaching of Hebrew, Mr. Rich's name appearing among the Faculty in the catalogues for 1868–1871. From 1872 till his death in 1893 Mr. Rich was Professor of Hebrew in the Cobb Divinity School, connected with Bates College.[33] Immediately after the Anniversary of 1874, Professor Talcott made a trip to Europe. Not returning in time to resume his work at the opening of the next academic year, instruction in his department was given temporarily by the Rev. Newman Smyth,

[28] Gen. Cat., 1901; obituary in the Bangor *Daily Whig*, for Feb. 10, 1892.
[29] Conf. Mins., 1881, p. 174.
[30] Cat., 1877–78, p. 11.
[31] Cat. for 1852–53.
[32] Conf. Mins., 1869, p. 61.
[33] Gen. Cat., 1901, class of 1852.

at one time a member of the class of 1867, and from 1870 to 1875 pastor of the First Church, Bangor.[34] In the next succeeding academic years till 1879 Professor Talcott was again relieved of the instruction in elementary Hebrew by the employment of his former assistant, Professor Rich, of Lewiston.[35] This recall of Professor Rich, however, meant more than relief for Professor Talcott after his forty years of service. The preparatory training of the larger proportion of the then student body was such that there was need of more patient and prolonged drill in the fundamentals of language than had been necessary when most of the students were college graduates. In view of this lack of linguistic discipline, the Conference Visitors of 1877 had suggested to the Trustees the continued employment of Professor Rich during vacations or in connection with the regular work of the year, the better to fit the students for exegetical work,[36] a suggestion which we have already noted as having been acted on. The Visitors of 1879 express their gratification at ascertaining "that this matter was receiving the earnest attention of the Faculty, and that the Trustees proposed to employ a tutor in the languages, so that those who, through the force of circumstances, come to the Seminary with a limited preparation, may have an opportunity to make up their deficiency."[37] The Visitors' remark was caused by a petition sent by the Faculty to the Trustees asking them to employ an instructor particularly for Greek. The request was referred to the Finance Committee and the Faculty with power to act as they thought best.[38] The outcome was the engagement of Mr. Francis B. Denio, a graduate of Middlebury College in 1871, and of Andover Seminary in 1879, to teach New Testament Greek for the ensuing year, 1879–80.[39]

Coming of Mr. Denio

[34] Conf. Mins., 1874, p. 83; 1875, p. 81.
[35] Cats. for 1876–77, p. 10, and 1877–78, p. 11; cf. Conf. Mins., 1877, p. 69.
[36] Conf. Mins., 1877, p. 69.
[37] Conf. Mins., 1879, p. 113.
[38] T. R., June 4, 1879.
[39] Cat. for 1879–80; Conf. Mins., 1880, p. 95.

Mr. Denio was a native of Vermont, having been born at Enosburg, May 4, 1848; for five years after his graduation at Middlebury he was in business in St. Johnsbury; he had thence gone to Andover; he came to the work in Bangor thoroughly matured, and with a record for excellent scholarship at both Middlebury and Andover.[40] The Trustees in their annual meeting for 1880 record their satisfaction that during the previous year Mr. Denio had proved himself an able and faithful teacher of Greek.[41] Their satisfaction expressed itself in the record of a recommendation by their special committee on the matter that, as soon as practicable, a Professorship in New Testament Greek be established. The 'practicability' was dependent in large measure upon the securing of more endowment, since there had been difficulty already in meeting current expenses.[42] It is noteworthy that at the same annual meeting of 1880 the Trustees voted that their Finance Committee be authorized to employ an agent to raise $100,000 "to meet the present and future needs of the Seminary." The necessity of taking some action respecting the establishment of a separate Professorship of Greek was not long delayed. At their annual meeting in 1881, the Trustees received Professor Talcott's resignation of the chair of Sacred Literature, that resignation to be effective immediately. The resignation was accepted, and the Trustees put on record their "high appreciation of his thorough and broad scholarship, his character, spirit and life, his eminent services during forty-two years; their thankfulness to him for his great and good work in the Seminary, and their gratitude to God for continuing his labors so many years."[43]

Separate Chair of Greek Suggested

Resignation of Professor Talcott

Professor Talcott continued to reside in Bangor until his death, at the age of eighty-three, January 19, 1896. His

[40] Gen. Cat., And. Theol. Sem., class of 1879.
[41] T. R., June 2, 1880.
[42] T. R., June 4, 1879; cf. reports of Conf. Visitors for 1875 onward, especially for 1880, p. 95.
[43] T. R., June 1, 1881.

more recent colleague, Professor L. L. Paine, said of him at the Alumni dinner following his death: "It was as a scholar that Professor Talcott took rank among his colleagues, and in this rank he had no peer." Professor Henry L. Chapman, of Bowdoin College, spoke of him on the same occasion as follows:

Estimates of His Work

'The picture of him remaining in the speaker's mind is that of the calm, judicious, reverent student of the word, as he sat before us at the teacher's table; of an aspect so venerable, a learning so profound, and a manner so blended of meekness and dignity, that he realized to my youthful imagination the character that we, his pupils, instinctively ascribed to him when we spoke of him, in the fulness of our affection and respect, as the Rabbi.

'There may have been some self-consciousness in the instruction he imparted, but there was no trace of it in his bearing. With his thumb and finger plucking absently at a few hairs of his flowing beard, he listened patiently to our questions and conjectures upon the meaning of the sacred text, and then out of the affluence of his learning, and the accumulated treasures of his own experience and thought, he corrected our mistakes, he sharpened our perceptions, he enlarged our field of vision, he spiritualized our conceptions, — and all so quietly and with so winning an air of the authority attaching merely to an elder fellow student, that we were insensibly made wiser, and felt that if we could have his continued assistance we might hope at some time to become wise in the interpretation of the word of life.'

In a letter received in May, 1915, from one of his pupils, Rev. Dr. George A. Gordon, of the Old South Church, Boston, there occurs this fine bit of characterization of Professor Talcott: "We had in Professor Talcott the impersonation of the scholar. He was a man of wonderful linguistic attainments, skilled in the weighing of evidence, habitually in contact with the sources of knowledge in his department. Altogether, he was as conscientious, exact, scrupulously careful in his intellectual life, as any man that I have ever met."

At a special meeting of the Trustees, held in July, 1881,[44]

[44] T. R., July 5, 1881.

the Rev. Charles Joseph Hardy Ropes was elected successor to Professor Talcott in the chair of Sacred Literature.

Coming of Professor Ropes

Professor Ropes came of fine old New England families, long resident in eastern Massachusetts. He was born December 7, 1851, in St. Petersburg, Russia, where his father was United States consul. He prepared for college in Germany and France. He graduated from Yale College in the class of 1872. The next year he spent in study at the university of Tübingen, Germany. He then entered the Middle class in Andover Theological Seminary and was graduated there in the class of 1875. The next two years were spent in graduate study at Andover and at Union Theological Seminary in New York City. He was ordained to the ministry as pastor of the Congregational church in Ellsworth, Maine, August 15, 1877. Here he served till called to Bangor in 1881.[45]

Division of Labor with Mr. Denio

Professor Ropes preferring to give instruction in New Testament work only, the Old Testament work of the chair of Sacred Literature with some work in Greek, was assigned to Mr. Denio for the ensuing year, 1881–82. At the close of that year the Trustees appointed Mr. Denio to a new Professorship. They also authorized the Faculty to arrange the division of labor between Professors Ropes and Denio, and to determine the titles of the two chairs.[46] The outcome was that Professor Ropes' chair was denominated the Hayes Professorship of New Testament Language and Literature, and Professor Denio's the Professorship of Old Testament Language and Literature, titles not since changed.[47]

A Professorship of Old Testament Established

In connection with the Anniversary exercises of 1882, Professor Ropes was inaugurated, his inaugural lecture being on the subject, "The

[45] Bangor *Daily News*, Jan. 9, 1915.
[46] T. R., June 6, 1882.
[47] Cat. for 1882–83.

Importance and the Method of Bible Study." [48] Professor Denio was inaugurated in connection with the Anniversary exercises of 1883, the theme of his inaugural address being, "The Present Outlook for Old Testament Study." [49]

Death of Dr. Pond

Thus in the twelve years which had elapsed since the Semi-centennial celebration of July 27, 1870, every chair in the Faculty had received a new occupant, and one new chair had been established. Shortly before the close of this period the last personal tie with the first fifty years of the Seminary, so far as the Faculty was concerned, was broken by the death of Dr. Pond. He died on Saturday, January 21, 1882, at the great age of ninety years and almost five months, having been connected with the Seminary for almost fifty years. Dr. Pond's unflagging interest in the Seminary after the Semi-centennial, manifest in his conduct of its correspondence, has already been noted. The Trustees had voted at their annual meeting in 1876 [50] that, "in consideration of the advanced age of Dr. Pond, he be relieved of the burden of official correspondence and the Faculty be requested and authorized to elect one of their number as Dean to conduct it." [51] Until two years before his death he kept in touch with the student body and the Faculty in various ways. "The last occasion of his presenting the diplomas to the graduating class was in June, 1879. His last formal meeting with the Trustees, Faculty and Alumni was at the Alumni dinner in June, 1880." [52]

Estimates of Dr. Pond

To the last he kept up an eager interest in all the ongoing of the Institution to which he had given a half century of his life. The funeral services were held in the Hammond Street Congregational Church, on January 24,

[48] Conf. Mins., 1882, p. 149; Professor Ropes' inaugural was published in the *New Englander*, Sept., 1882, pp. 567ff.
[49] Conf. Mins., 1883, p. 145; Professor Denio's inaugural was published in the *New Englander*, Sept., 1883, pp. 643ff.
[50] T. R., June 7, 1876.
[51] The latter part of this vote was never carried into effect, but the Faculty elected a Secretary (see Faculty Records for Nov. 6, 1876), and later elected one of their number to preside at Faculty meetings. See Faculty Records for Sept. 8, 1881; cf. *post*, p. 311.
[52] Pond, *Autobiog.*, p. 88.

1882, a brief address only being given by Professor John S. Sewall. In the course of the address, Professor Sewall said:

"We thank God for that original endowment of active mental energies which so well equipped our revered instructor and friend for his laborious life. We thank God for the courage, the patience, the hopeful spirit, which carried him over so many obstacles, and lighted his way through so many dark hours. We thank God for the practical wisdom, the sagacity, the cordial interest and parental tenderness, which guided the Seminary out of its early discouragements into a position of honorable usefulness and assured success; which developed its inner life not into a sort of monastic seclusion, but into the cordial relations of family affection; which made his pupils rely upon him not simply for instruction, but for counsel and sympathy; and which widened his Christian philanthropy beyond the circle of his home, beyond the Seminary, the city or the State, and gave him a keen interest in all that might help forward the Kingdom of Christ in any part of the world.

"It was given to this man to live two lives, each a complete and well-rounded career in itself. If he had been taken away at the end of the first, men would have said that his long pastorate and the years of editorial toil which followed had already filled out the measure of a useful life. But instead, the call of the Lord transferred him to this other sphere, and here fifty years more awaited him, of equal laboriousness, and of still more signal usefulness. And during this busy half century how deep his roots have gone down into the life of the Seminary, into the community, into the churches. We honor him for what he was; but we honor Christianity more, which makes such a character possible." [53]

Memorial of Dr. Pond by Professor Harris

From a memorial address prepared by Professor Samuel Harris, and read by Professor John S. Sewall, before the General Conference of Congregational Churches in Maine, at their annual meeting in Bangor, June 21–22, 1882, the following extracts are made, having to do primarily with Dr. Pond as a theologian and scholar:

"The narrative of his life in Maine includes necessarily a history of the Theological School. I have dwelt on it at length, yet I have only indi-

[53] Pond, *Autobiog.*, pp. 142f.

cated the nature of his work, and have not described its laborious and trying details. A large part of his influence is in what he did in and for the school; for the influence of every person must be mainly in what he does in the immediate and daily business of his life. His influence in this relation is two-fold. It consists, first, in what he did in preserving, perpetuating, and developing the institution, and thus insuring the continuance of its beneficial agency from generation to generation. Institutions live and work while men die. It is, secondly, his direct influence on the young men, nearly seven hundred in number, who for longer or shorter periods were under his instruction here.

"The theology which he taught was of the same type with that of Dr. Emmons, divested of the extravagances peculiar to the latter, the acceptance of which was impossible to Dr. Pond's large roundabout common sense. He was a representative of the New England theology on its conservative side. The New England Theology is doubtless open to criticism as in some respects superficial and inadequate. It has seemingly assumed that by precise, definite, and satisfactory formulas it had closed the whole circuit of thought on the subjects treated, and by its nice distinctions had removed all occasion for doubt and difficulty, while profounder thought sees that its formulas lack comprehensiveness, and its explanations do not explain; by its disproportionate insistence on individualism, by its ethical theory of greatest happiness and general benevolence, by its theory of atonement as an expedient of state-craft to prevent men from despising the law because sin is forgiven, it has seemed to overlook the solidarity of mankind and the reach and power of sin, to miss the essential idea of law and righteousness, and to lead to the inference that the significance of the humiliation of the Son of God in Christ, and of Christ's obedience, suffering, and death, instead of being manifold and profound as the Scriptures represent it, is exhausted in its moral influence on men to induce them to turn to God. But whatever its imperfections, it has at least made a great and abiding contribution to the progress of theological knowledge. It has set forth in clear light the personality of the individual as distinguished from and not submerged in the race or in the organization of church or state; and therein has set forth the worth of a man and the sacredness of his rights; and this is a truth which was emphasized by Christ and his Apostles, and has made Christianity a power in advancing the political and social rights and freedom of man. The New England theology, in setting forth the personality of the individual, has asserted and vindicated the freedom of the will; has shown the true idea of sin as the determination or choice of the free will in transgressing God's law, and refusing his redeeming grace; has cleared the fact and nature of human responsibility; has thrown light

on the scriptural doctrine of regeneration by the Holy Spirit, and rescued it from misrepresentation; and has made consistent and possible that type of preaching which declares that whosoever will may take the water of life freely, and which demonstrates to every man's conscience his sinfulness and guilt in not accepting Christ as he is freely offered in the gospel.

"These great truths Dr. Pond emphasized in his theological teaching in the class-room, and his preaching in the pulpit. They made him a revival preacher. His theology was eminently scriptural and evangelical, rather than metaphysical and speculative.

"His method of teaching Ecclesiastical History was at first chiefly by text-book. He used Mosheim. After resigning the professorship of Systematic Theology, he taught History chiefly by lectures and examinations. In giving instruction in Systematic Theology, he first gave out a subject with a list of books to be consulted. He then read one or more lectures on it to the class, giving opportunity for questions and discussions. The students were each required to write an essay on the subject, and these essays were read and criticised before the Professor and the class. They then passed to another topic, which was treated in the same manner. His aim was always to train students to think and investigate for themselves. The late Rev. Nathan Dole, in a letter to Dr. Pond, says, 'I improved more during my Middle year in the Seminary, than in any other year of my life; and your method of study for the young men seems admirably adapted to the end.' Others have given similar testimony. His lectures, as well as all his writings, were remarkable for perspicuity. What he saw, he saw clearly; what he knew, he knew definitely and exactly; what he said and wrote, was the clear expression of clear thought. In this respect he was like his teacher, Dr. Emmons. To a young man, now eminent in the ministry, he said, 'One thing I determined on at the beginning of my work — that was, that whatever else I did or failed to do, I would at least make people understand me.'

"His method of training (and the same was true of his colleagues) tended to educate practical men, who went into the field to do the work of a Christian minister, and who knew how to do it.

"He was always the friend of the students. It was almost impossible for him to think any evil of any one of them. It has been truly said, 'He idealized them.' And they remembered all their lives long, his genial spirit, his friendly ways, his kindly counsel, and his help in time of need.

"But his energies were never confined to one line of action. I must glance at his work and influence as they reached beyond the institution with which he was immediately connected.

"He was a prolific writer for the press. His first article was on Church Discipline. From that time his pen was seldom idle; every year until

the last of his life, so far as I can ascertain, he published more than one article for periodicals, besides occasional volumes. In a catalogue, made by him in his later years, of publications which he could remember, I find mentioned twenty-eight volumes; one hundred and thirty-nine articles in the 'Spirit of the Pilgrims'; one hundred and fifty-seven other articles in quarterly reviews, and bi-monthly and monthly magazines; twenty-six sermons, and other pamphlets; seven tracts, besides several of his articles re-published by different societies and widely circulated; and a multitude of articles in many newspapers. I have noticed three articles printed during the last year of his life. The last was in the 'Christian Mirror,' of October 2, 1881, and was entitled, 'Man not Created a Barbarian.' His largest volumes were his 'Lectures on Christian Theology' (1867), 'History of God's Church' (1871), and 'Conversations on the Bible' (1881 — 600 pp. 8-vo.). At my last interview with him, in July, 1881, he told me that he had written the 'Conversations' two years before. But he was able to correct the proof-sheets when he was ninety, as they came from the press. The writing and publishing at his advanced age, of a book so large, and of such intrinsic value that the copyright commanded at once a good price from publishers, is, so far as I know, a fact unprecedented in the history of literature. Of the 'Lectures on Christian Theology,' the fourth edition is already exhausted. It is inevitable, when any person publishes so much, that some of his publications will disclose haste in preparation, and inadequate study of the subject. Dr. Pond is no exception. On the other hand, his writings were usually occasioned by passing events which were exciting the public mind at the time, and were intended for immediate effect; we have the best of evidence that the most of them were influential and effective in their time. And the men are few and great who can write for generations other than their own.

"When, looking back through the ninety-one years of Dr. Pond's life, we see so many controversies, now dead, which once roused the community as if the very existence among men of a true faith in Christ depended on the decision, we are warned to discriminate between the Christ who is 'the same yesterday, today, and forever,' and our little systems which 'have their day.' There is also another lesson: in those transient controversies some truth is discovered or confirmed, some error is refuted, some right of free thought won, some fatal tendency exposed of an individualistic exercise of the right of private judgment, exscinded from the great courses of Christian life and thought in the past — as if this one individualized thinker were the first man, and until he arose, all things in the kingdom of Christ were without form and void, and he must say, 'Let there be light,' and create all things new.

"In this view of the subject, those writings of Dr. Pond which are of

value only with reference to a particular exigency of the past, are still of value. Of his books, naturally designed for more permanence, many have been widely circulated and read. In driving home from Moosehead lake, one summer, we dined at a tavern in the little town of Abbot. In looking over some books on the parlor table, I found a well-thumbed volume written by Dr. Pond, of which I had never heard. This illustrates the way in which his books have reached the people. Some of his writings, published by Tract Societies, have been circulated by thousands. When I was a pastor, I always kept on hand copies of his tract entitled, 'The Act of Faith,' as an admirable guide to give to parishioners inquiring how to come to Christ. Hundreds have been helped by that tract to the act of faith in the Redeemer. Until I found it mentioned in the catalogue of his writings, while preparing this address, I did not know its author.

"It has been said that Dr. Pond was not a man of thorough scholarship. I would not claim for him aught which was not his. One man cannot be everything. '*Non omnes possumus omnia.*' His just reputation is so high there is no need to enhance it by attributing to him what he had not. His undeniable virtues, powers, and resources must command admiration and esteem. Let us try to form a just estimate of him in this particular.

"His positive and intractable antagonism to all German philosophy and criticism is well known. But in estimating the significance of this, we must remember that he was born almost one hundred years ago. When he was receiving his education, few Americans knew any modern language except their own. Bowdoin College was the first of American colleges to give a large and prominent place in its curriculum to the study of modern European languages and literatures. It was accomplished under the inspiration and guidance of Professor Henry W. Longfellow, who, in 1829, became Professor of Modern Languages in this college, of which he was a graduate. By his enthusiasm he secured a large amount of time for his department. When he removed to Harvard, he exerted a similar influence there, carrying forward and enlarging the influence of his predecessor, Professor Ticknor.

"To Professor Longfellow, more, perhaps, than to any one man, we owe the change in the American idea of education, whereby it has come to pass that acquaintance with one or more of these languages and literatures is deemed essential to scholarship, and has become common among cultivated people. But Dr. Pond was in mature life before this change had developed itself. During his long life the standard of scholarship changed; the very conception of what constitutes a scholar was different in the later years of his life from what had been when he was

receiving his education. He was a man of extensive reading; he was well read in the Fathers; before writing his little book on Swedenborg, he read every page of that author's voluminous theological works. He was a scholar in the sense in which President Edwards, Dr. Emmons, the elder Dr. Leonard Woods, and other leaders of theological thought in New England in the last century and the beginning of the present were scholars. He belonged to that earlier period, and his scholarship must be judged by its standard, and not by that of the present time.

"The fact must also be considered, that in his earlier years the predominant influences from German philosophy and criticism were pantheistic, rationalistic, or skeptical. The general feeling was that familiarity with German theological and philosophical studies was dangerous to Christian faith. Professor Stuart never entirely outlived the fears and suspicions of the influence of his German reading. When I was a student at Andover, I remember the profound impression produced one day, when Prof. Bela B. Edwards came before the assembled school, announced the publication of Strauss' Life of Jesus, described it as the most powerful assault that had been made on Christianity in recent times, and told us of the anxiety and alarm which its publication had caused. But since then, Strauss' theory of the New Testament has been abandoned as inadequate by critical scholars, and by its author himself. Then came the Tubingen school, explaining the New Testament as the product of factions in the church, interpreting the 'enemy' who sowed tares, in the parable recorded in Matthew, as being the Apostle Paul, the Gospel of Matthew being written in the interest of the faction of Peter. Next came Renan's 'Life of Jesus,' explaining his story partly by imposture and pious fraud, and partly by fanaticism and self-illusion. Thus this whole process of destructive criticism is a sort of reduction to absurdity of all infidel attempts to explain the acknowledged historical facts of the New Testament without recognizing the supernatural Christ. We now look with composure on all the attempts of rationalism and criticism to destroy Christianity, and welcome all the results of philosophical and critical scholarship which enlarge, correct, clarify, or confirm our knowledge of the truth. But it was not so easy fifty years ago.

"For Dr. Pond, be it said, that he never doubted the gospel of Christ, nor feared that it would be overthrown. And I submit that a theological teacher whose inward spiritual life compels him to believe the gospel, and to rejoice in its truth, is a better, wiser, and truer teacher than one who fears for the truth, but does not rejoice and be strong in it; who fears lest every new assault will sweep the kingdom of Christ away from the earth, and whose teaching is a perpetual apologizing for Christ and Christianity, as if the reality and right to be were submitted to the

decision and depended on the acceptance of the young men who hear him. A man who is to teach theology must '*know* him whom he has believed.'

"Another point must be noticed. Not only had the standard of scholarship changed in Dr. Pond's late years, not only had questions and objections been answered which once seemed formidable, but new questions had arisen — questions and objections springing from new theories of physical science, from bold assumptions respecting human knowledge, and from philosophical speculations unfamiliar to the English mind, and unadapted to English habits of thought. It was not to be expected that a man already entering on old age should enter profoundly into these subjects. Especially was it not to be expected of Dr. Pond; for he was one of those happy persons whose spontaneous belief, founded on spiritual need and spiritual experience, was always fresh, always a sunshine strong enough to burn away the mists of doubt, and he imperfectly understood the great fight of afflicting doubts and perplexities with which many struggle. In his mental constitution he was practical rather than speculative; his thinking was on the practical side of things, and he was not given to philosophical questioning as to their rationale. But his thinking, in its own sphere, was not the less vigorous, his insight not the less penetrating, than it would have been, had he naturally studied things on their speculative side.

"I proceed now to consider Dr. Pond as a preacher, and in his more immediate relations to the churches and the religious interests of the State. He was a corporate member of the A. B. C. F. M.; Trustee of the Maine Missionary Society, from 1847 to 1880; Vice-president of the Maine Branch of the Education Society, from 1843 to 1867, and its President from 1868; a Trustee of the Maine Congregational Charitable Society, from 1853; and was always an active worker and influential counsellor in all the united Christian enterprise of the churches; he was deeply interested in the welfare of the churches, and identified himself with them in many ways; he was not only constant in attending the meetings of the General Conference, but also of the Penobscot County Conference; preached on unnumbered public occasions; was active in organizing new churches, and was noted for his kindness, tact, and success in healing dissensions, and saving churches from disruption. He preached statedly and for months together in Upper Stillwater, Holden, Brewer, East Orrington, Brewer Village, Kenduskeag, and Carmel; and in the four last named, he gathered churches. He was also in the habit of preaching in pulpits, temporarily vacant, in all parts of the State.

"When he came to Maine, the churches were beginning to hold what were called 'four days meetings,' or 'protracted meetings.' He was frequently sent for to assist in these; and his preaching on these occa-

sions was with great power. In the spring of 1834, he preached at such a meeting in Brunswick, in a great revival. In connection with this revival, a large number were added to the church, including some of the most influential persons in the town; among them was Governor R. P. Dunlap. I was told at the time that Dr. Pond had prepared a series of three or four sermons, designed to awaken the hearer to a sense of sin, and guide him to trust in Christ; that Governor Dunlap heard the last two or three of these sermons, that they met his feelings and thoughts at the time, removed his perplexities, and made plain to him the way of life. This revival constituted an epoch in the history of the church in Brunswick. Previously it had been comparatively small, with a membership almost entirely of women. A prominent citizen, more witty than godly, said that the church was more than scriptural; for while the Bible said 'seven women shall take hold of one man,' he had counted the people as they came from a morning prayer-meeting, and found eleven women to one man. But from the time of that revival, the church in Brunswick has ranked among the strong churches of the State. The revival also extended to the college, and among the students who then avowed themselves disciples of Christ was Henry B. Smith. This revival in college, and that of 1830, constituted an epoch in its religious history. President Appleton recorded his thankfulness that one student who was a church member had entered the college. The majority of the class of 1833, for the first time in the history of the college, were professors of religion.

"Dr. Pond united with the Hammond Street Church about a month after its organization in 1833; and so long as his strength lasted he was remarkable for his constancy and fidelity in attending all the regular meetings of the church, and helping in all its Christian work. He had the religious interests of the city at heart, and in revivals and all united work of the churches, he could always be depended on for willing, faithful, and persevering service.

"As a preacher, Dr. Pond had many of the characteristics and excellences of Dr. Emmons. He was scriptural and evangelical. His preaching was clear and calm, but convincing, pointed and persuasive; it had the weight of his own deep conviction of the truth. He used scarcely any rhetorical ornament; his manner was natural, and rose often to intense earnestness; as once, in presenting Christ to the sinner, he said: 'Accept these conditions of grace, and my soul in your soul's stead if you are not saved.' Rev. Dr. Hamlin, who heard him in Brunswick, in 1834, says: 'There was often the hush and stillness of the great audience that evinced profound attention, but it was the cogency of the reasoning, the power of the truth forcibly stated, that produced it.'

"I need not delay to delineate his character; the story of his life is the revelation of the man. A striking characteristic was his inexhaustible love of work. Xavier was greedy for self mortification and suffering. On his voyage to India, refusing the comforts of the ship, sleeping on deck with a coil of rope for a pillow, he still prayed, 'More, Lord, more.' So Dr. Pond's eager desire for work was insatiable; the cry of his heart was always, 'More, Lord, more.' The amount of work which he did was immense.

"I have already spoken of his hopefulness, cheerfulness, and courage. Added to this was a humorous spirit. He was always ready to tell a good story, and no one's laugh was heartier than his.

"He had knowledge of men, practical tact and skill in accomplishing his ends, and much executive ability. Rev S. H. Hayes says: 'He was the most diligent of men. He never went to Europe; he seldom travelled, if ever, for mere relaxation; his heart and his hands were always at his work, and mainly at his post. Without effort he was methodical, and no hours were lost. At his home he was the most hospitable aud genial of men, and apparently a man of leisure; but he was master of his time. With his house full of guests, at ten in the evening in his cheerful way he would say, 'Gentlemen, I burn no midnight oil; you will now be lighted to your rooms.' And early in the morning he was busy with his duties.' He was magnanimous and large-hearted. No petty jealousy, nor envy, nor rancor ever lay gnawing at his heart. He was a genial man, charitable and kindly in his judgment of others, of strong faith, a devout, sincere, earnest Christian. In teaching Christian truth, he also 'allured to brighter worlds, and led the way.'

"During the last ten years of his life he had usually good health, was happy in his favorite pursuits, and in serene old age waited peacefully and hopefully for the transition to immortal youth." [54]

Rev. Stephen H. Hayes, of the class of 1843, writing of Dr. Pond's relations to his pupils, says:

"Dr. Pond had great patience with his pupils, and great faith in them. If some of them were without classical education, he recalled the great number of such men who had adorned the ministry and the learned professions, and he expected his young men would succeed; he encouraged them to the utmost."

[54] The address was published in full in the Conf. Mins. for 1882, pp. 111ff.; and in part in Pond, *Autobiog.*, pp. 89–94.

Rev. R. B. Thurston, of the class of 1846, says of him:

"His intercourse with his students made him their trusted, genial and beloved friend. If he erred in his estimate of them, it was on the side of a magnanimous expectation. He idealized his pupils, and had large anticipations of usefulness in the future exercise of their gifts." [55]

A request was made by the pupils, friends and fellow-citizens of Dr. Pond that they might share with the relatives in the erection of a suitable monument at his grave in the Mt. Hope Cemetery in Bangor, with the remark: "Thus we wish to commemorate an honored life, which for half a century was preëminent among us for piety, philanthropy, and useful service, not only to the Seminary but also to the City of Bangor." The request was granted and the monument bore the record of the fact in these words:

"Erected by the Alumni of the Seminary, and other friends." [56]

It may be said with all truth that to no other one man aside from the founders has Bangor Seminary owed so much as to Dr. Pond. Indeed Dr. Pond might well be called the second founder of the Seminary. In his "Memorial Discourse," Professor Harris says of Dr. Pond's disappointment in 1832 on first viewing the Seminary, and his wish that he had never consented to come to it: "But if he had known all the facts, and in discouragement had declined to come, there can hardly be a reasonable doubt that the Institution would have ceased to exist." [57]

Thus with the close of the academic year 1881–82, not one of the older generation of Professors was left in active service. All had either died, or were laboring elsewhere, or were inactive. The Faculty had been entirely changed in these twelve years. In 1870 came Professor Paine; in 1875, Professor Sewall. Three of the five men now constituting

[55] Pond, *Autobiog.*, p. 89.
[56] Pond, *Autobiog.*, p. 145; Conf. Mins., 1882, p. 148.
[57] Conf. Mins., 1882, p. 118.

the Faculty had begun their work in the three years prior to the close of this period, viz., Professor Denio in 1879, Professor Stearns in 1880, and Professor Ropes in 1881. Such a complete change in the personnel of the Faculty naturally made for much in the way of a new order of things in the Seminary's life.

Death of Rev. Richard Woodhull

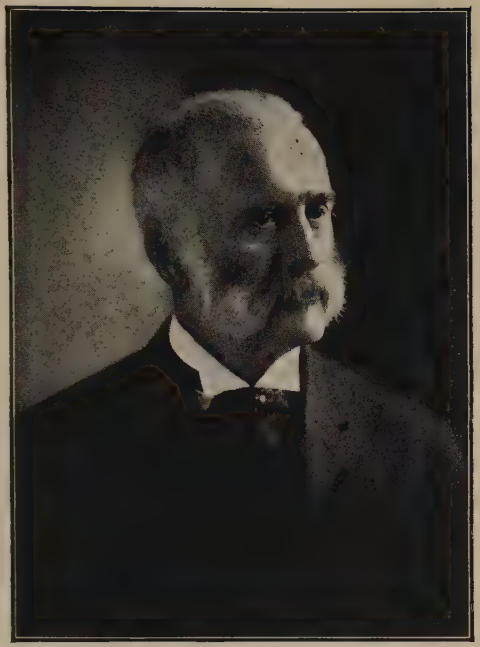
Considerably earlier than Dr. Pond, but in this same period in the life of the Seminary, there passed away another of the men connected with the Institution whose work for it had been invaluable, the Rev. Richard Woodhull, who since November, 1862, had been Treasurer and General Agent, and since 1864 a Trustee, of the Seminary. He died November 12, 1873, at the age of seventy-one. Dr. Pond, in a notice of him at the time of his death, said: "He was a faithful man in every situation of life. As a preacher he was sound, solid, instructive, impressive. As a pastor, he was attentive, watchful, kind. . . . Entrusted with the financial affairs of the Seminary, he was not only faithful, but eminently skilful and successful." [58]

His Success as Treasurer of the Seminary

"During his period of office, the funds of the Seminary were increased $133,000, besides some $30,000 paid for current expenses." [59] The gain in the invested funds year by year during his term of office, according to other sources, was as follows: 1862–63, $21,000; 1863–64, $36,000; 1864–65, $9,000; 1865–66, $11,000; 1866–67, $500; 1867–68, $4,500; 1868–69, $6,000; 1869–70, $28,000; 1870–71, $3,000; 1871–72, $8,000; 1872–73, $11,000.[60] In 1862 these funds amounted to $44,000; in 1873, to $181,000.[61]

The oldest member of the Board of Trustees at the time of Mr. Woodhull's death, Mr. George W. Pickering, Esquire, of Bangor, said of this increase of the funds: "Much of this

[58] Conf. Mins., 1874, pp. 83 and 38.
[59] *Congregational Quarterly*, April, 1874, p. 324, obituary by Rev. S. P. Fay; cf. Treasurer's report for 1873.
[60] Treasurer's report for 1873; cf. *Mirror* for June 11, 1872; and Conf. Mins., 1873, p. 63.
[61] Conf. Mins., 1873, p. 63.



JOHN L. CROSBY, Esq.
Trustee, 1877-1908
Treasurer, 1892-1908

REV. RICHARD WOODHULL
Trustee, 1864-1873
Treasurer, 1862-1873

success is undoubtedly due to the marked financial ability, sound judgment, untiring zeal, and strict integrity of Mr. Woodhull." [62] Mr. Samuel D. Thurston was elected Treasurer and General Agent in succession to Mr. Woodhull.[63]

From this time on the attention of the Treasurer and General Agent was given almost exclusively to the Treasurer's duties, with but general supervision of the Seminary's real estate. The immediate care of the buildings and grounds was put into the hands of a new officer, who has since come to be known as Superintendent of Grounds and Buildings, to whom was given also the duty of ringing the bells, theretofore performed by a student, and for whom the south wing of Commons was fitted up as a residence. The first Superintendent was Mr. Frank Wing, who served as such till 1888. He was succeeded by Mr. Edward E. Snow, who still holds the office and who thus for twenty-eight years has served the Seminary with marked fidelity. So great has been his punctuality in ringing the bells that, it is said, the residents in the vicinity of the Seminary grounds set their clocks by it.

Additions to Permanent Funds

The period now under consideration, 1870 to 1882, was far less fruitful of additions to the permanent funds of the Seminary than the previous period. This was due in part to the inability of Treasurer Woodhull in his later years to push the canvass for money as energetically as he had been accustomed to do, since his health began to fail some time before his death.[64] By several payments made between December, 1869, and February, 1871, Messrs. Simon and Benjamin V. Page, of Hallowell, Maine, established the Page fund of $2,500, ever since carried on the Treasurer's book under that title. In 1872 and 1873 the Washburn legacy of $20,000 was paid in, half going to the Washburn library fund, and half to the Washburn student

[62] *Congregational Quarterly*, April, 1874, p. 325.
[63] Catalogue for 1874, and onward.
[64] Treasurer's annual report for 1873.

fund, in accordance with the terms of Mr. Washburn's will.[65] In the latter of these two years Mrs. Washburn added an unconditioned donation of $2,000. In the former Miss Mary Cleaves of Hallowell, Maine, left by her will the $3,000 which established the three Cleaves scholarships of $1,000 each.[66] Beginning in 1868 and continuing through to 1881, the Fairbankses of St. Johnsbury, Vt., either individually, especially Thaddeus Fairbanks, or as a firm, gave sums amounting to $4,550.[67] From Benjamin Sewall, of Boston, came two donations of $2,500 and $5,000; from Henry Winkley, of Philadelphia, $5,000; from Thomas S. Wentworth, of Boston, $5,000; from Charles Clapp, of Bath, Maine, $3,000; from Mrs. A. S. Hill, of Kennebunk, Me., $5,000; from Robert McGaw, of Merrimac, N. H., $3,000; from G. F. Patten, of Bath, $2,000; from Mrs. Julia A. Stanley, of Hallowell, $1,500; from Caleb Billings, G. A. Thatcher and J. S. Wheelwright, all three of Bangor, Samuel Pickard and wife of Auburn, Henry Goddard, Mrs. Caroline W. Brooks, and J. C. Brooks of Portland, Mrs. Rebecca Fogg of New York, Miss Lucy Sewall of Kennebunk, Samuel Adams of Castine, Maine, $1,000 each; making a total of larger gifts during this period of upwards of $75,000.[68] In 1878 Professor Talcott gave the Seminary $5,000, the income of which was to go to certain members of his family, on whose death the sum was "to be forever the property of the Maine Charity School and all income therefrom for its sole use and benefit." This fund has not yet become available for the use of the Seminary.

Cleaves Scholarships Established

The Field Scholarship at Bowdoin

The catalogue for 1880–81[69] contains the earliest announcement of a post-graduate scholarship in the following words:

[65] See *ante*, p. 193.
[66] See conditions of bequest in letter from her executor, Charles Dummer, of Hallowell, of Dec. 30, 1871.
[67] See letter of T. Fairbanks, of Jan. 30, 1867.
[68] Data from the Treasurer's books, subscription papers and the Gen. Cat., 1901. Several items here given were the result of the canvass for $100,000 conducted by Mr. Woodhull, the Treasurer, and his special agent, Rev. H. A. Shorey, in 1869–70.
[69] Page 13.

"A recent generous donation from the Central Church in Bangor has established a Post-graduate Scholarship of one thousand dollars in Bowdoin College, the income of which is appropriated to the aid of any student who after graduating at the Seminary desires to take a post-graduate year at the college."

Instead of the words "Central Church" there should have stood the name of the scholarly, genial and able pastor of that church, the Rev. George W. Field, D.D., for the money was really his, and in his modesty he refused to have his own name appear. A graduate in 1846,[70] a stedfast and warm friend of the Seminary, he well understood how valuable such a scholarship would be in helping men who had not had a college training before coming to the Seminary (and such men were now far more numerous than formerly) in getting this training when their Seminary work had awakened them to an adequate sense of the value of it. At a later time Dr. Field increased the amount to fifteen hundred dollars,[71] then to twenty-five hundred dollars,[72] still later to three thousand dollars,[73] and finally to four thousand dollars.[74] This last sum was divided into two equal amounts, establishing two scholarships, the income going to graduates of the Seminary studying at Bowdoin, and nominated by the Seminary Faculty. Some thirty-seven Bangor men have benefited by these Field scholarships.

Financial Conditions

Despite the fairly large additions to the Seminary's financial resources, amounting to more than $75,000, the cry for more money in order suitably to meet the Seminary's needs is almost constant throughout this period. In 1871 the Visitors reported to the State Conference that the expenses of the two previous years had

[70] Dr. Field was also an alumnus of Bowdoin in the class of 1837; see Cat. of Bangor Sem., 1882–83, p. 16, where the individual source of the gift, but not the personality of the giver, is disclosed.
[71] Cat., 1883–84, p. 16.
[72] Cat., 1886–87, p. 16.
[73] Cat., 1887–88, p. 16, where his name appears for the first time.
[74] Cat., 1890–91, p. 16.

considerably exceeded the income.[75] For a year or two finances appear to have been in somewhat better shape,[76] but in 1875 the expenditures were again reported greater than the income by about $2,300, due to increased help to needy students and unusual repairs. The average expenditures for the next six years exceeded the average income from *invested funds* by over $3,500.[77] That the funds of the Seminary were being carefully managed during the years of financial depression and disaster through which the country passed in the years immediately succeeding 1875 is amply attested.[78] One result of this period of financial stress was the inability to reinvest securities as they matured at as high a rate of interest, so that the income from the Seminary's investments was much reduced, and the Trustees felt obliged to reduce expenditures. At their annual meeting in 1879, it was voted " that in view of the difficulty of investing funds so as to meet current expenses, also in view of the diminished salaries of the friends and patrons of the Seminary, with the increase in the purchasing power of money, it is the opinion of this Board that the salaries of the Professors shall be hereafter $1,700, with a house, *per annum.*" [79] Until this time from about the year 1869–70, the salaries had been $2,000. This intended reduction met with opposition, so that at their annual meeting in 1880 the Trustees voted to return to the original salary after October 1, 1880.[80] If the expenditures were not to be decreased there must be greater resources. Accordingly at this same meeting the Trustees voted that the Finance Committee be authorized to employ an agent to collect a fund of $100,000, to meet the present

Professors' Salaries

Proposal to Raise $100,000

[75] Conf. Mins., 1871, p. 63.
[76] Conf. Mins., 1873, p. 63; 1874, p. 80.
[77] Treasurer's report for 1880.
[78] Treasurer's reports for the current years; cf. Conf. Mins., 1876, p. 100; 1877, p. 69; 1878, p. 87; 1879, p. 111; 1880, p. 95; 1884, p. 23.
[79] T. R., June 4, 1879; cf. Conf. Mins., 1879, p. 111, and Treasurer's report for June 1, 1880.
[80] T. R., June 2, 3, 1880.

and future needs of the Seminary.[81] How urgent was the need is made manifest from a statement put out by the Trustees and Faculty during the year 1880, perhaps in pursuance of the above vote. In this document, after rehearsing the facts of the history, location, field, character and aim of the Seminary, a financial statement is made as follows:

"A Statement"

"We now present a complete statement of our financial condition, which discloses the difficulties under which we labor.

FINANCIAL STATEMENT

Real estate, including buildings	$65,000
Library (15,000 volumes)	
Funds whose income is devoted to aid of indigent students	38,250
Library fund	10,000
Funds for endowment of professorships	90,000
Funds for general expenses	52,962

"It will be noted that the last two items represent the whole amount of productive funds whose income can be used for the current expenses of the Seminary.

"We append a statement of total incomes and expenditures during the last five years:

1876,	Income,	$14,165.33	Expenditure,	$14,764.68
1877,	"	13,090.93	"	18,163.70
1878,	"	12,955.67	"	19,950.46
1879,	"	12,694.57	"	13,642.46
1880,	"	12,180.17	"	15,231.95
		$65,086.67		$81,753.25

"It will be seen that, during the five years, the income has fallen behind the expenditure, on an average, more than $3,000 yearly. How, it will be asked, has the Seminary been continued under such extraordinary circumstances? Simply by means of fresh gifts of its friends, which have providentially sufficed to relieve us of temporary embarrassments. This indeed is the condition in which the Seminary has always been. Its funded property has never yielded an income sufficient to meet the annual expenditure, and it has been necessary always to depend on the chance

[81] Cf. Conf. Mins., 1880, p. 95.

favors of its benefactors. But this source of help is and must continue to be changeable and unreliable; and a fresh embarrassment makes it impossible longer to rest upon it. Our funds, though safely invested, are yielding less income than hitherto, because in making new investments former rates cannot be obtained. So that even with the present rate of expenditure there is threatened a larger deficit in coming years than in the past. So serious did the financial condition of the Seminary appear a year ago, in view of this fact, that the Trustees felt compelled to reduce expenses temporarily in certain directions, where a permanent reduction would be disastrous. Even the former provision for instruction cannot be continued under present financial conditions. But it has been shown that the Seminary cannot do its work in the best manner without an increased equipment, involving an increased outlay.

Our Needs

"These then are our financial needs: first, the completion of the endowments of the professorships; second, an increase of the general fund to meet other current expenses; third, a new endowment for a permanent chair of instruction in New Testament Greek.

The Alternative

"This statement shows plainly that the appeal now made to the Christian public is compelled by our condition. The contraction of our income makes it impossible to continue even our present rate of expenditure without increased financial embarrassment. We are thus brought face to face with a serious alternative. We must go forward or fall back. We must give up our efforts to provide suitable instruction for the young men who come to us, or such further assistance as we need must be secured. The necessities of the field in which the Seminary is placed were the original warrant for its foundation. These necessities, still continued and growing, are the warrant for its present work, and for the appeal now made in its behalf."

No Canvass

So far as appears, the issuance of the "Statement" was all that was done to increase the endowment at this time. There is no evidence that the Finance Committee of the Trustees, in accordance with the authorization of June 3, 1880, employed a special agent, or indeed took any other steps to increase the endowment.

Changes in Real Estate

No new buildings were erected or acquired during this period. During the year 1872–73 the oldest building standing, formerly called "Commons," but after 1839 occupied as residences by two of the Faculty, by reason of the encroachment upon the premises through some alteration in the width and grade of Hammond Street, was changed in location somewhat and extensively altered and repaired. A new foundation was built, the back portion was entirely rebuilt, which, with the incidental repairs, required an expenditure of over $8,000.[82] The building at the time was occupied by Professors Pond and Barbour.[83] During the year 1873–74, as the result of a formal request from the Trustees,[84] about half of the rooms in Maine Hall were refitted, one by Mrs. Samuel Pickard, of Auburn, one by the First Church, of Lowell, Mass., and thirteen by churches in Portland, Bath, Bangor, Bucksport, South Freeport, Auburn, Gardiner, Belfast, Augusta and Searsport.[85] During the summer of 1878 Maine Hall, which had now been in use for over forty years, was renovated, the building being put in thorough repair and the rest of the rooms refurnished, at an expense of several thousand dollars.[86] Thus, though no new real estate was acquired, that already held was kept in good condition, but only by the increase of the deficit in current expenses already noted.

The Library

The Library is reported to have contained about 12,000 volumes at the close of the preceding period in 1870;[87] at the close of the present period, 1882, it is reported to have contained 15,000 volumes, a gain of twenty-five per cent.[88] The larger part of this increase took place in the years 1873 and 1874, as the result of the

[82] Treasurer's annual reports for 1872 and 1873.
[83] Conf. Mins., 1873, p. 63.
[84] T. R., June 5, 1872.
[85] Cat., 1877–78, p. 13; Conf. Mins., 1874, pp. 14 and 83, says *eighteen* rooms were refitted.
[86] Cat., 1877–78, p. 13; Conf. Mins., 1878, p. 87.
[87] Cat., 1870–71, p. 33.
[88] Cat., 1881–82, p. 14.

expenditure of $2,000 of library money by specific vote of the Trustees, probably the money received for the library fund that year from the estate of Mr. Washburn through his wife, Mrs. E. B. C. Washburn, of Worcester.[89] During the year 1874–75 the library building was equipped with gas fixtures and other conveniences, at an expense of about $100, by certain women.[90] Until 1873 Professor Herrick was Librarian. His health having failed, he resigned and was succeeded as Librarian by Professor Paine, who continued in the office during the remainder of this period.[91]

[89] T. R., special meeting, Feb. 12, 1873.
[90] Treasurer's report for 1875; cf. Conf. Mins., 1875, p. 78.
[91] T. R., June. 4, 1873.

Chapter VIII

FROM THE CLOSE OF THE YEAR 1881–82 TO THE CLOSE OF THE YEAR 1902–03: A SECOND PERIOD OF EXPERIMENTATION

This period in the history of the Seminary, in contrast with the previous period, saw but few changes in the Faculty. This was not strange since the previous period, as has been noted, saw a complete change of personnel in this body. Once in the midst of the score of years now under consideration, and again at the close, the Faculty circle was broken by the death of one of its members, and to it one temporary addition was made.

Changes in Faculty

Professor Stearns was suddenly stricken down in the midst of his service and removed by death February 9, 1892. He had come to Bangor, in 1880, a man unknown to the theological world, but splendidly equipped for his work by inheritance, native endowments, training and experience. Two only of the Board of Trustees had seen him, and were aware of his fitness for the place, but these urged his election with great enthusiasm. At first, with characteristic modesty, he declined the position, not considering himself equal to it; but on consultation with his mother's brother, Professor George L. Prentiss, of Union Theological Seminary, he accepted. At once he impressed the students with the qualities which so manifestly characterized him and his work when he had achieved a reputation in theological circles abroad as well as at home: a profound love for truth; "surprising familiarity with the opinions of other theologians," yet manly independence in the forming of his

Death of Professor Stearns

Character of His Earliest Work

own; thorough organization and great lucidity in the presentation of his views, and positiveness but not dogmatism in their statement; the finest courtesy and considerateness, whether dealing with a mature theological opponent or a callow student of doctrine; a geniality and winsomeness of spirit which made him one of the most delightful of companions and friends; great simplicity and strength, with remarkable humility, in his faith in Jesus Christ, whom alone he called Master. His inaugural was delivered June 1, 1881, in connection with the Anniversary of that year. It was entitled "Reconstruction in Theology." It was later published in "The New Englander," [1] as well as elsewhere.[2] In it he notes certain changes and tendencies of the times, and discusses their bearing upon the restatement and reconstruction of the system of theological truth. His subject as thus stated is considerably broader than the actual treatment. He deals with natural science, with apologetics, having especial regard to prophecy, miracles and the witness of the religious consciousness of the church, rather than with the doctrines of systematic theology. This was but natural for one just entering upon his work in a new field. He was clearing the ground for constructive work on the more central and specific Christian system. Yet there are hints, or general statements, of his views regarding not a few of the most important doctrines. His thinking is Christocentric, and he asserts that the Christocentric tendency is to influence decidedly the coming theology, especially in its structure as a system. He stands stedfastly by the belief that Jesus is in the highest sense God, but he welcomes the greater emphasis being laid upon his humanity. He further welcomes the broader views of the time as to the nature and office of the Scriptures. He has a most thoroughgoing belief in the inspiration of the Scriptures, but would frame a theory of

His Inaugural

[1] Jan., 1882.
[2] *Mirror*, June 11, 1881

REV. FRANCIS B. DENIO, D.D.
Professor of Old Testament Language and Literature, 1882-

REV. LEWIS F. STEARNS, D.D.
Professor of Systematic Theology, 1880-1892

inspiration on the facts resulting from the investigations of Biblical criticism, rather than dominate the investigations by a preconceived theory. A like open-mindedness is manifest regarding the sciences. He recognizes the value to theology of the tendency of science to simplification, and especially to demand that speculation do not outrun the facts of experience. "Other sciences confess their ignorance. Why should not ours?" He recognizes the tendency to a broader tolerance in matters of religious belief, and welcomes it, at the same time carefully guarding against a spurious liberality. He looks confidently to the future for a new theology, though not a new truth; and asserts that such a theology, though the outgrowth of a present, living faith, necessarily will exercise in its turn a most important influence upon the faith and practical life of the age.

Theological Position

As regards theology, his master among men, so far as he had one, was Professor Henry Boynton Smith, under whom he sat in Union Theological Seminary, and whose biography he later wrote but did not live to publish. Professor Smith was a mediating theologian, and, according to the common judgment, his pupil followed in his steps. Professor Stearns was "an avowed and accepted mediator," writes one, and was "quoted on both sides in the theological controversies of the last decade," 1882–92.[3] The same writer continues:

> "He has been a conservative and a progressive in alternation, not because he was insincere and compromising, but because he was bringing forth from the treasury of his thought things new and old. He was familiar with early New England theology and with modern German theology. . . . He acknowledged Dorner's influence over him to be an emancipation 'from the rationalistic theology and apologetics' which he had imbibed from previous reading and study."

His colleague and close friend, Professor Francis B. Denio speaking on this point, wrote as follows:

[3] Editorial writer in *Zion's Herald*, Feb. 17, 1882.

"His loyalty to all truth has caused him to be called a mediating theologian, like his teacher, Henry B. Smith. I doubt if he ever thought of himself as such, although he regarded such theologians with especial honor, and followed them more than he did others. That which made him a mediating theologian was not the attempt to mediate between extremes; rather it was his avoidance of partisanship, of special pleading; it was his attempt to know the whole truth rather than the beliefs of a party, and to form his conclusions with a judicial spirit. He recognized the fact that when there is a long standing controversy, neither side has the whole truth; that even if either side is nearly right, the other is not absolutely wrong. He knew, also, that never can the controversy be ended, nor the division be healed, until each side heartily recognizes and accepts the truth held by the other side. It sometimes seemed to him that the majority of people wish to maintain their party rather than to find the whole truth and follow it." [4]

Spirit of His Work

Respecting the spirit with which he took up his new duties the last paragraph in his inaugural is of particular value, and is worth quoting in its entirety. He says:

"And now, in conclusion, let me say a word concerning my own future. I entered thus formally upon the work to which I was called last autumn, to me so unexpectedly, with a profound sense of its responsibilities, and much doubt of myself. I came hither because I thought that God directed me hither. That conviction gives me strength to take this new step, and to go forward with the work. I believe that there is no task higher and more far-reaching in its influence than the education of Christian ministers. I believe that there has never been an age when that work was likely to count for more than it is now. It is with a certain sober, trembling cheerfulness and buoyancy, born of a trust which I believe is wholly sincere, that I devote myself to this high profession, and to the service of this ancient and beloved Seminary, to labor here so long as the great Head of the Church may count me worthy of such a privilege. In my prayers today I do not ask God to make my work great before men, but I do ask him to give me wisdom, and strength, and singleness of purpose to fit the young men committed to my charge in this department for the highest usefulness, and through them to do much to advance the Master's cause. This is God's work. That he will bless it, that he will

[4] In Memory of Professor Lewis French Stearns, D.D., in the *Andover Review*, July, 1982.

watch over it, I, for one, do not question. To him I commit myself and these important interests."

Character as a Student

In such a spirit, with such a purpose, and along the lines laid down in his inaugural, Professor Stearns worked on unostentatiously but diligently during the succeeding years.

He "did not look upon himself as a scholar, hardly as a thorough student. His words to a colleague, 'I cannot dig, to beg I am ashamed,' deceived for a short time. He did dig, and the same industry which in his seminary life mastered Dr. Hodge's theology in addition to the work of junior year, also led him to make himself thoroughly conversant with Biblical and historical theology, with philosophy, ethics, and scientific subjects, even to a greater extent than they were needed as auxiliary to his own department. He would say that he did not expect to examine a work such as Driver's 'Introduction,' as is done by a specialist in Old Testament study, and then proceed to examine it with a thoroughness and insight which an Old Testament specialist would rarely outdo. Such was the work which he did under the limitation of semi-serviceable eyes." [5]

His eyes first failed him while at Albion College, in 1879, and never thereafter was it possible for him to use them with full freedom. He was prevented from working with them especially in the evening. One result was the development of the art of reflection to a high degree. Another was the compulsory withdrawal from much outside work, however agreeable to himself and highly profitable to others.

Publications

Aside from occasional addresses or sermons, he published nothing during these earlier years. However, at least as early as his inaugural, appeared the germ of the Ely lectures, which were delivered in Union Theological Seminary in 1890, and published in book form, with copious references to literature, in the same year, under the title, "The Evidence of Christian Experience." When discussing apologetic matters in his inaugural he had remarked, "Most of all, it [Christianity] rests the weight of

[5] Professor Denio as above.

its argument upon the religious consciousness of the church concerning Christ, and the personal conviction of the individual believer, that inner certainty of Christ, born of experience, which is not an opinion but a knowledge, carrying with it its own self-evidencing proof, the *testimonium Spiritus Sancti*, of which the Reformers speak so much." The historical prominence of the subject, its fundamental importance, and perhaps above all the fact that it was one that could be continuously verified in the living experience of a man of so profound and rich a personal religious life as Professor Stearns, made it irresistibly attractive to him. When published, the lectures attracted wide attention and were reviewed with almost universal commendation. In acknowledging one of the reviews, he wrote:

> "The subject of which it [the book] treats seems to me of vast importance. It was a great delight to me in writing the lectures and preparing them for the press to feel that I was in a higher region than that of the religious controversies which have so distressed our denomination during the last ten years. In these great spiritual facts of Christianity is our true ground of unity." [6]

The controversies referred to were those that raged in the councils of the American Board and about the storm center of Andover Theological Seminary upon the matter of "future probation," especially for the heathen.

Elected to Union Seminary

While engaged in the preparation of this volume for the press, he was unanimously chosen to the chair of Systematic Theology in Union Theological Seminary, in immediate succession to Professor William G. T. Shedd, and in remoter succession to his illustrious teacher and friend, Henry B. Smith. On many accounts — the prominence of the institution among the Seminaries of our land, the fact that his uncle had been a member of its Faculty, the further fact that it was his own *alma mater* — he

[6] *Mirror*, Mar. 12, 1892.

must have been very strongly attracted to the position offered. To him, however, it was a question of the deeper things of life, his convictions of duty and his loyalty to truth. The Seminary being then under Presbyterian control, it was necessary that, if he accept, he should subscribe to the Westminster Confession of Faith. As to his feelings regarding the matter, especially as they reveal the theological status at Bangor, let him speak for himself. To a member of the Faculty of Union Seminary, under date of August 4, 1890, he writes:

"What troubles me about the Confession is not the *ipsissima verba* but the *system*. It seems to me that the whole Confession is based upon the view that salvation is placed within the reach of only a part of mankind. To the rest, though they have a larger or smaller measure of common grace, the power to accept Christ is never given. This doctrine, if I rightly apprehend the subject, dominates the whole system of the Confession. It underlies the chapters on the decrees, imputation and original sin, the covenants, the mediatorship of Christ, free-will, effectual calling, and all those which deal with the beginning, growth, and completion of the Christian life.

"Now what troubles me is the question whether I can honestly take the pledge, disbelieving as I do this whole system towards which as a teacher I certainly could not take an indifferent attitude. . . . The acquisescence of the Board and Faculty in my position would not make my solemn pledge in the presence of God less binding upon me personally. Nor do I like the idea of a qualified acceptance of the pledge, because the qualification would be so great — in my estimation — as practically to nullify the pledge, and would lay me open, when it became publicly known, to suspicion and perhaps opposition. I do not forget, in this connection, that the election is not complete until the General Assembly has ratified it.

"After ten years of great freedom in my teaching, I could not put myself under restraints which would impair my sense of honesty and self-respect."

Declines the Election

His final decision regarding the offer at Union Seminary was a negative, which brought great satisfaction to all his friends in Maine.[7]

[7] T. R., June 3, 1891; Conf. Mins., 1891, p. 61.

The esteem which his Ely lectures had earned for him was made very clear, soon after the final declination of the position at Union Seminary, by his being invited to present a paper before the International Congregational Council, to be held in London, in July, 1891. He accepted the invitation and read a paper entitled, "Present Tendencies of American Congregationalism." Nothing which he wrote better presents his characteristic excellencies, comprehensiveness of survey, independence of judgment, thorough and logical organization, entire simplicity and lucidity of presentation. One perceives that the writer is the same with the author of the inaugural, but the grasp is firmer, the construction more symmetrical, the style more perspicuous. The address made a profound impression on the Council. This impression was thus described by Dr. N. G. Clark, then Secretary of the American Board:

The London Council

"He appeared on the platform a comparatively unknown man; he left it standing side by side with Dale and Fairbairn — a recognized leader. . . . We doubt if any paper was more influential in affecting the thought and sentiment of the Council. It was needed to give form and proportion to the religious sentiment of our English friends, and to hold them fast to the great fundamental truths of Christianity while revolting from excessive dogma. . . . Professor Stearns helped the American delegation to realize as never before just the progress we had made on more conservative lines. Someone was needed to do just what he did, to represent the progressive conservatism of the great body of devoted, reverent Christian thinkers, not only of our denomination, but the best Christian thought of all." [8]

English Estimate of Him

Dr. Alexander Mackennal, under date of April 5, 1892, wrote thus of the impression made upon the English Congregationalists themselves:

"Dr. Stearns came to England a stranger to almost all, I think absolutely to all, our English delegates; he left us carrying away the unstinted

[8] Quoted in an obituary by Prof. F. B. Denio in the *Mirror*, Mar. 12, 1892.

admiration and affectionate interest of us all. The morning when he read his paper was one of our richest sessions for elevation of Christian thought, wise utterance, and outspoken loyalty to Christ, combined with fearless and open-eyed acceptance of the results of modern knowledge; and on that morning he was one of the most conspicuous figures. He had a prominent place assigned him and an important theme, and no one could have done better what he had to do.

"The thing which particularly struck us was his possession of the evangelical spirit, and his frank outspokenness. He spoke as a son of the American Puritan churches, not ashamed of his inheritance; indeed, he evidently prized it highly. But he also spoke as one who knew that neither the language nor the formulated thought of bygone generations was appropriate to modern men, and he showed us how to reembody and reclothe the advancing spirit of Christ in the churches. I think the personal impression was the deepest. We recognized his scholarship, his conscientious thinking, his clear discriminating insight; but most of all we felt that here was a saint. Saintly thinking, saintly speech, because a saintly man was thinking and speaking." [9]

His Class-room Work

Professor Stearns had never published even an outline of his theological system. Thrice had he rewritten his theological lectures during the twelve years of his Professorship, each time from the standpoint of "the Kingdom of God." Just before his death he was contemplating rewriting them again from the standpoint of "the Kingdom of Redemption." For some years before his death he had contemplated a compend of systematic theology for class-room use. Had he lived, it would doubtless have been prepared, and probably on the basis of it something more elaborate published. Nothing of the sort is in existence. The strength of his work went into his class-room lectures. These lectures, termed by one of his earliest pupils "Class-room Notes," are said 'in orderly arrangement, exactness of language, and concentration of thought, to have read like a treatise.' Another of his earliest pupils writes of his relations to the students thus:

[9] Quoted from a personal letter in the Memorial in *The Andover Review* by Prof. F. B. Denio.

"He was respected by all, reverenced by many, loved by the fortunate few who knew him well. Of this last-named class were all his pupils. To them he was gentleness itself. The dullest man received the utmost consideration at his hands. . . . He was always patient. No pressure of work kept him from yielding a ready ear to any seeking his counsel, and his was invaluable. No urgency in the class-room caused him to choke off any honest inquiry for light, or to dogmatize in a fair discussion. Every pupil of his knew that he had a true friend in his teacher, one whom he could respect, because the teacher respected him; one that he could not help loving, because he knew that the teacher loved him."

Tributes on His Death

At the early age of forty-four Professor Stearns finished his work for the Seminary, widely loved, more widely admired, profoundly lamented. High were the hopes, and great the expectations, rightly such, of what he might yet accomplish in the theological world. How those who knew him best felt was expressed by the President of the Board of Trustees, Professor Henry L. Chapman of Bowdoin College:

"We follow a beloved leader in faith and confidence, and all at once our leader is caught up out of our sight, and we appreciate the tone of discouragement with which the disciples on the way to Emmaus spoke of their loss: 'We trusted that it had been he which should have redeemed Israel.'"[10]

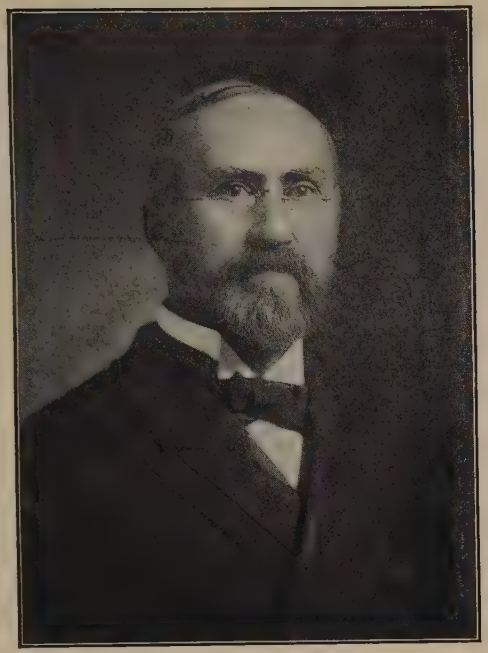
The Trustees of the Seminary entered in their records the following tribute to Professor Stearns:

"His pronounced qualifications of mind and spirit for his work, his devotion to the Seminary, shown in declining flattering invitations elsewhere, his charming personality, his growing power, his extended reputation at home and abroad, make his loss seem irreparable. He was beloved by the Trustees, his colleagues, his students, and the churches of the State.

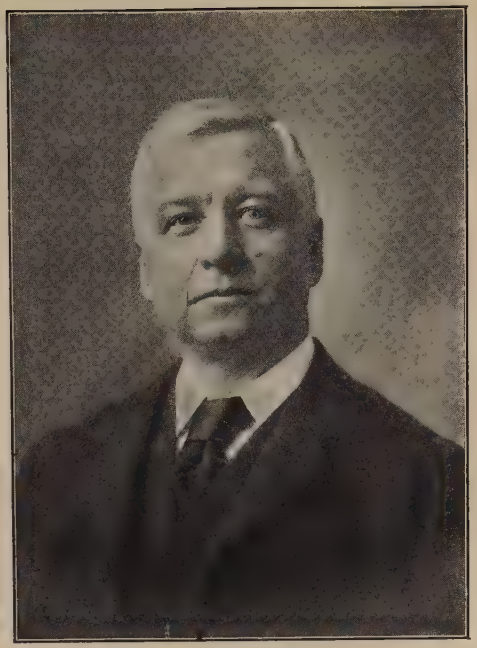
"Not least among the elements of his power were his profound and ever manifest Christian experience, the courtesy which marked his intercourse with others, and his whole-hearted devotion to his work.

"He has left an enduring influence on the Seminary. The Christian church and the religious world have sustained a widely recognized loss."[11]

[10] Memorial in the *Mirror*, Mar. 12, 1892.
[11] T. R., June, 1892.



REV. CLARENCE A. BECKWITH, D.D.
Professor of Systematic Theology, 1892-1905



REV. CHARLES J. H. ROPES, D.D.
Professor of New Testament Language and Literature, 1882-1908
Librarian, 1908-1915

Memorial Service

In connection with the Anniversary of this year, 1892, on Wednesday afternoon, June 1, a service in memory of Professor Stearns was held, at which the memorial address was given by Professor Francis B. Denio.[12]

Professor Beckwith Succeeds Him

At a meeting of the Trustees held February 12, 1892, a committee of three was appointed to provide a temporary supply for the work of the chair of Systematic Theology. The committee secured the services of the Rev. Clarence Augustine Beckwith, then pastor of the South Evangelical Congregational Church, of West Roxbury, Mass.[13] The Trustees, at their annual meeting, June 1, 1892, elected Mr. Beckwith successor to Professor Stearns.[14] Professor Beckwith was born at Charlemont, Mass., July 21, 1849. He graduated from Olivet College, Olivet, Mich., in 1874. The next two years were spent at Yale Divinity School, but in the fall of 1876 he entered Bangor Seminary and graduated with the class of 1877. He was ordained to the ministry January 9, 1878, and served the First Congregational Church of Brewer, Me., from 1877 till 1882, when he became pastor of the church in West Roxbury. At the Anniversary of 1893, June 7, he was inaugurated, giving his inaugural address upon the subject, "The Place of Christ in Modern Thought." It was not an easy matter for any one to step into the place of the lamented Professor Stearns, especially to take up the work of the Buck Professorship in the midst of the academic year, but at the close of his first full year of work, in June, 1893, Professor Beckwith was said to have "won in a singular manner the confidence of the faculty, the students, and the trustees." [15]

[12] See *The Andover Review* for July, 1892, where the address is printed in full.

[13] See report of the committee, dated Feb., 1892, and accompanying correspondence on file; cf. Conf. Mins., 1892, p. 126.

[14] T. R., June 1, 1892.

[15] See expression of the then Middle class on file, and cf. also Conf. Mins., 1893, p. 132, In a letter dated May 28, 1892, Professor Henry L. Chapman, President of the Board of Trustees of the Seminary, refers to "the unequivocal success and promise of Mr. Beckwith."

A full decade passed away before the Faculty circle was broken the second time in this period by death. On May 10, 1902, Professor Levi Leonard Paine, who for almost thirty-two years had held the chair of Ecclesiastical History, died at the age of sixty-nine. His death removed the oldest member of the Faculty in term of service. As such he had for years served as presiding officer in meetings of the Faculty. He had come to Bangor in the prime of his young manhood, with a reputation for good scholarship at Yale, where also he had served as a tutor in Greek, and with nine years experience as a pastor. He entered upon his work, in succession to Dr. Pond, in the chair of History, with intense zeal and devotion. He very soon impressed his students with those traits for which later he was everywhere known, unbounded enthusiasm for his subject, and great skill in its presentation. Thus, in the report from the Conference Visitors for 1874, we find this statement: "The examination of Professor Paine's class in Church History was highly satisfactory. Professor Paine creates much interest and enthusiasm in his department. He has taken Neander as a text-book, but evidently his resources are not contained in one book, but are from a wide range of study." [16] The trend of Professor Paine's studies was towards the development of doctrine. This trend became manifest in the first years of his service. The Conference Visitors for 1884 report thus: "The department of church history . . . takes the biblical teachings drawn forth in the studies in exegesis, from the Old Testament and New, and shows how they have been received and wrought by sanctified minds, in successive generations, into formulas of doctrine, to be held, loved, defended, and carried out into the practical life of the churches. . . . This [history] is taught by our esteemed Professor, with great erudition, vivacity and success." [17]

Death of Professor Paine

Early Impressions

[16] Conf. Mins., 1874, p. 80.
[17] Conf. Mins., 1884, p. 131.

As noted in the above report, Neander's "History of the Christian Religion and Church" was used as a text-book. Recitations were accompanied by lectures and discussions. Occasional sketches were prepared and read by members of the class. For the exegetical ground work of his treatment of doctrines, Professor Paine was not dependent upon the work done in other departments. Having taught Greek at Yale subsequent to his graduation there, he was prepared to do, and undertook to do, independent work. Early in his service he offered optional work for such as desired to pursue the grammatical study of New Testament Greek beyond the regular course, and continued the offer for a number of years.[18] With the coming of Professor Denio in 1879, and especially of Professor Ropes as successor to Professor Talcott, in 1881, this extra work in Greek exegesis was not necessary on his part. Not long after his arrival, also, he was appointed Librarian, in succession to Professor Herrick, the office being at that time accessory to one of the regular chairs.[19] This multiplication of responsibilities and the strenuousness with which they were discharged brought on ill-health.[20] In January, 1887, he was obliged by this cause to drop his work, and went to Europe, spending some time in southern Italy. He returned in July of the same year and resumed his work the next fall with his accustomed ardor. His work during his absence was carried on by Professors Denio and Stearns with eminent success.[21] The extra work thus thrown upon Professor Stearns is said to have permanently impaired his health, and to have been one cause of his early death.

Scope of His Work

Again in 1898 Professor Paine was taken ill.[22] He never again recovered his full vigor. Thenceforth he was accustomed to hold his classes at his own home. One room in

[18] Cats. for 1873–74, and onward.
[19] Cats. for 1874–75, and onward.
[20] Conf. Mins., 1885, p. 140, and 1886, p. 117.
[21] Conf. Mins., 1887, pp. 143 and 149.
[22] Conf. Mins., 1898, p. 34.

the house was fitted up as a class-room and here, with the assistance of his wife, he continued to teach with scarcely diminished enthusiasm and power. Whatever may have been his physical infirmities during these later years, there was no sign of intellectual infirmity. During just these years his almost third of a century of studies in church history came to fruitage in two works published in the two successive years, 1900 and 1901. Much of the work in connection with their preparation and publication was done by his wife under his direction. The first of these works was entitled "A Critical History of the Evolution of Trinitarianism and its Outcome in the New Christology." It was dedicated in part to his wife "whose care and cooperation have been so essential to the completion of my task." The title and the sub-title are thoroughly characteristic of Professor Paine's work as a teacher. His study of church history was never merely archæological. His eye was always on the conditions, controversies and trends of his own time. As was said of him by all his pupils, and by successive groups of Conference Visitors, he made the subject of history vital. The old controversies of the early ages were made to live again in his class-room. This was in part due to his burning enthusiasm as a teacher, in part to a vivid imagination, but in part also to an intimate relating of the older to the newer and newest situations and strifes. Thus, in this, his first work, though the first two chapters, republished from " The New World," in which they originally appeared in 1893, treated of "Athanasianism," and what Professor Paine called " The Pseudo-Athanasian Augustinianism," they nevertheless very clearly were written with conditions in New England chiefly in view. This is evident from the titles of the three succeeding chapters. It is still more evident from the eleven remaining chapters, constituting the bulk of the book, in which he sketches, substantially, the new theological method which must be used in the construction of the new theology which the times

Publications

demand. For permanency of an historical work it is always hazardous that it should be written rather as a theological polemic than as a piece of objective scholarship. This character of Professor Paine's book alone would have been sufficient to have called out much discussion and controversy. But the work, so far as it was historical, took positions respecting controverted historical matters, and advanced views, that, in the conditions then existing in the theological world, called out a large number of critical attacks and counter-attacks. Indeed the book itself contained, by way of appendix, a long and able article on "The Johannine Problem," and, by way of another appendix, " A Criticism of Professor A. V. G. Allen's ' Continuity of Christian Thought.' " To some of the attacks Professor Paine replied both orally and in print.

In April, 1901, he issued his second work, " The Ethnic Trinities and their Relations to the Christian Trinity." This work, as the sub-title indicates, was an essay in the comparative history of religions, and was esteemed by the author a companion to his previous book, its object being " to carry the history of trinitarianism back of its later Christian form of development, and trace its primary sources as well as its historical evolution through the various Ethnic trinities until it enters its Christian stage, and then to compare with each other these different stages of religious thought and draw from such comparisons its historical conclusions." [23] In this work, as elsewhere, Professor Paine had his eye in part on current discussions, and even on the strictures which had been made on his previous book, though he himself looked upon both as " purely historical and critical," [24] or, as he expressed himself in an interview, " a cold, scientific work, to be read and regarded as such." [25] As such the world at large did not regard them, and the later work renewed the criticism

[23] Preface of the book, p. v.
[24] Ib., p. vii.
[25] Bangor *Daily Commercial*, Jan. 3, 1901.

and controversy started by the former work. He was claimed by some Unitarians as one of them, but this classification he emphatically disclaimed.[26] If he were out of touch with current Trinitarianism, it was because the doctrine, in fact all Christian doctrine, needed restating in the light of modern knowledge, theories and tendencies. Such a work he was himself contemplating, a "New Theology" according to "the new theological method," to use two of the chapter headings of his first book; or an "Inductive Theology," to use the title which he is said to have had in his mind. This book, upon which he was at work when he died, was one "of which he gleefully prophesied that the little finger would be thicker in startling power than the loins of his two previous works."[27] He did not live long enough to put it into such form as warranted publication.

Ability as a Teacher

It was not as an author, however, that he was best to be remembered, but as a teacher, and one of masterful, almost fascinating influence over his pupils. To his pedagogic power there is the most striking evidence, not only all along down the thirty-two years that he occupied the teacher's chair, but most naturally after his death, in tributes from his many pupils and as estimates by his contemporaries. His death, on May 10, occurred within ten days of the Anniversary of the Seminary for that year, 1902, as the Seminary year was then arranged. The order of exercises for the Anniversary was already prepared, so that his sudden death required a change. The graduation exercises were omitted and on Tuesday evening, May 20, an informal memorial service was held in the Seminary Chapel. At this service the principal tribute was from one of Professor Paine's pupils, the Rev. Norman McKinnon, Bangor 1892, then pastor of the South

Tributes to His Ability

[26] Bangor *Daily Commercial*, Jan. 3, 1901.
[27] Article by Pres't W. D. Hyde, D.D., on *Professor Paine as a Teacher*, in the *Congregationalist*, for May 24, 1902.

Congregational Church, of Augusta, Maine. Mr. McKinnon speaking of Professor Paine as a teacher said:

"Professor Paine had all the fine qualities that go to make up an ideal teacher. . . . He loved to study and investigate, and with a sincere and earnest spirit he threw his whole soul into the daily task. . . . His mind had wonderful power of assimilation. He kept out of the rut and gathered information from all departments of knowledge. He was bound to keep up with the spirit of the age in which he lived. . . . Professor Paine had the power of impartation in a remarkable manner. . . . No matter how dry the subject might appear to the student, when the master came to handle it, the dry bones at once became clothed with flesh, and warm blood coursed through the veins. . . . He never tried to reserve his energy or save himself. He made others rich by making himself poor. He made others strong by making himself weak. He was a living example of the law of vicarious suffering. . . . He took a warm personal interest in his students and his aim was to make the most possible out of the men who came under his care. His spirit of inspiration was contagious. He helped the students to help themselves. He would blaze a path for a seeker after truth, but not build a road. The building of the road he would leave to the searching soul, believing that the exercise of such an undertaking was beneficial." [28]

The testimony of another pupil, though wholly independent, in some points strikingly corroborates this already given.

"Only he who has been privileged to sit at the feet of Professor Paine of Bangor can truly appreciate his genius as a teacher. The air of the classroom was his native element, and it was always as fresh and pure as heaven could make it. Fresh air, a moderate temperature, an armful of books, a keen, penetrating mind, a never-dying enthusiasm, a magnetic personality, and a receptive body of men — all these were found in Professor Paine's classroom. He lived for his 'boys.' Neither platform nor pulpit could draw him away from them, and they received the very best that he could give. He threw all the strength of heart, mind and soul into his teaching, for he loved his work and he gloried in transforming the raw material which passed through his hands.

"Year after year Professor Paine brought to his task a wonderful freshness and originality. His notes were never old, church history was never

[28] Bangor *Daily Commercial*, May 21, 1902.

dull, philosophies and creeds were never dry. Possessing the faculty for stimulating and enthusing his students, he aroused their interest and inspired every man to do his best." [29]

Informal Memorial Service

As noted above, his death occurred so near the Anniversary of 1902 that the service held in memory of him at that time could be but informal. A year later, at the Alumni meeting of May 20, 1903, Rev. James S. Williamson, Bangor 1889, pastor of the North Congregational Church of Haverhill, Mass., gave the formal address in memory of Professor Paine. In the course of the address he spoke of Professor Paine as a teacher as follows:

Formal Memorial

" As a teacher Professor Paine was without a superior. . . .

The president of one of our leading universities once told me that he had three tests by which he selected teachers for the university. First, has he the capacity, the power, to present truth in such a way as to quicken the minds and win the hearts of the students? . . . Second, is this man an authority in the department of knowledge to which he has devoted himself? . . . Third, is he a good man . . . in the sense that he knows his limitations; respecting his life with dignity, and yet investing the life of the most dull and slow with equal dignity; capable of commanding from others his own rights by allowing theirs.

" Professor Paine met these searching conditions more fully than any other teacher I have known. He had the capacity to challenge the minds and win the hearts of his students, because he became a student with them, not in the way of entering into the amusements or social life of the students, but of forever being under the necessity of knowing more about his subject. . . . He prepared as carefully for each class and each recitation the last year of his teaching as the first. Here was the secret of that vitality which cost him so much, and meant so much by way of inspiration to his students.

" Here is the secret of that marvelous, subtle wide-awakeness which kept him ever on the wing. He never had 'arrived' himself. He was always in process of transition. A fact was only held for purposes of enlargement. The great fundamentals were always taking on new colors, new shades and tints. . . . Professor Paine had the spirit of the scholar, which holds truth ready for revision; makes room for all facts; has the independence and abandon which are the conditions of progress. . . .

[29] Rev. Hugh MacCallum, Bangor 1895, in the *Congregationalist*, May 31, 1902.

"Professor Paine had a marvelous way of answering the question in his student's mind so as to raise another question which had to be answered. He had that marvelous power of insinuation and gentle suggestion which made a man reexamine in calmness and candor the things he thought unchangeable and thus discover for himself the weak spot in his armor." [30]

These tributes to Professor Paine as a teacher may well be brought to a close by the estimate of a contemporary, himself an able teacher of youth, President William DeWitt Hyde, of Bowdoin College. He wrote of him:

"That he was a great teacher is a tribute in which adherents and opponents [of his views] can heartily unite.

"Professor Paine did not give his students in carefully compacted sentences the boiled-down essence of the conclusions of the past. He sent them to the text-book and cyclopædias for all that, and set little store by verbatim records, whether in the undisturbed security of a note-book, or the more precarious preserve of memory. . . . Whether it was Athanasius on the one side or the world upon the other which he was presenting, the old issues were revivified, the extinct fires were rekindled; the hosts of combatants long dead were marshalled as with the sound of the last trump to renew the ancient battle there before his class; and each student was summoned to enlist, now upon one side, now upon the other, and deal blows worthy of the doughty heroes they were in turn called on to impersonate.

"Thus the students . . . got from him not merely the winnowed grain of doctrine or ritual, but the sap and fiber of the sturdy stalk as it grew in the rich soil of human passion, toughened itself in the winds of controversy and ripened under the sunshine of Providence. They went forth not so much with final results in their heads as with fire in their hearts to take up the struggle for truth and righteousness where historic evolution leaves it and continue the fight in the spirit in which the fathers fought, rather than rest idly in the victories they won.

"Every method has its defects as well as its excellencies. This method of bringing out the contradictions which have ever been warring in the church doubtless leaves on some minds the impression that all truth is matter of dispute and doubt, and thus weakens its power for specifically spiritual ends. On the other hand, what a student did get in this way

[30] Bangor *Daily Commercial*, May 20, 1903.

became his own forevermore. And he got much besides church history." [31]

Tribute of the Trustees

At their annual meeting at the Anniversary succeeding his death, the Board of Trustees adopted the following minute:

"The Trustees of Bangor Seminary record with sorrow the death, on May the tenth, of Professor Levi Leonard Paine, D.D., who for thirty-two years rendered to the Seminary a service distinguished by unwearied diligence and acknowledged eminence in the department of instruction entrusted to his care, by clearly formed theories and ideals of ministerial training, by attractive personal endowments, and by unusual power in stimulating and impressing the minds of the young men who were his pupils.

"We cannot review his long period of service, marked by so many proofs of his devotion to the Seminary, of his peculiar aptness for teaching, of his affectionate interest in his pupils, and of his valued incidental labors for the religious Institutions and the mission churches of the State, without recording our grateful appreciation of the work he wrought, and of the example he has left of fidelity to his calling and to his convictions.

"The impaired physical health of his latter years, and other conditions unfavorable to the serene prosecution of his work, did not apparently shake the courage which was a characteristic of his life, and which must survive his transference to another sphere of activity." [32]

The incidental labors referred to above were largely in connection with the Maine Missionary Society, of which he was a Trustee from 1873 till 1883 and again from 1884 till 1888, when he was elected President. In this latter office he served from 1888 till 1894. He then served as Trustee from 1894 till 1898.

Coming of Professor Hulbert

At a special meeting of the Board of Trustees, held August 6, 1902, the Rev. Henry Woodward Hulbert, D.D., of Hudson, Ohio, was elected as successor to Professor Paine. Dr. Hulbert was born at Sheldon, Vt., January 26, 1858. He was graduated in 1879 from Middlebury

[31] The *Congregationalist*, May 24, 1902.
[32] T. R., May 19, 1902.

College, of which his father, the Rev. Calvin Butler Hulbert, D.D., was president from 1875 till 1880. The year succeeding his graduation was spent in part in the investigation of common schools in England for the United States Bureau of Education. The next two years were passed in teaching, one year in an Academy in Mechanicsville, N. Y.; one as tutor in Middlebury College. He then took a theological course, graduating at Union Theological Seminary in 1885. The following three years were spent as teacher in the Syrian Protestant College at Beirut, Turkey in Asia, chiefly as instructor in Church History in the Seminary connected with the College. Returning to this country, he spent six years, 1888 to 1894, as Professor of History and Political Science in Marietta College, Ohio. From 1894 to 1897 he was Professor of Church History in Lane Theological Seminary, Cincinnati, Ohio. In 1889 he had been ordained to the ministry of the Presbyterian church. From 1897 till 1901 he was pastor of the First Presbyterian Church of Cleveland, Ohio.[33]

On Tuesday, May 19, 1903, Professor Hulbert was inaugurated, the subject of his inaugural address being "Denominationalism, Its Causes, Development and Mission."[34]

Professor Paine, so far as the Faculty was concerned, was the chief advocate of a modification in the curriculum made during this period, namely, the introduction of an English course.[35] In 1889 the enrolment of students in our theological seminaries in proportion to the entire membership of our churches reached the highest point attained for at least thirty years. The following year a decline began, which, with the exception of the years 1895, 1896, and 1901–06, has continued to the present time. The decline from 1889 to 1895 was very pronounced. At once there arose in the denominational press,

Introduction of the English Course

[33] *Who's Who in America*, 1914–15, p. 1191.
[34] Bangor *Daily News*, May 20, 1903.
[35] See the Boston *Evening Transcript* for June 16, 1900; the Chicago *Advance* for May 28 and Oct. 15, 1896; *Word and Work*, June, 1893; Conf. Mins., 1890, p. 16.

in church conferences and in ministers' meetings, a lively discussion regarding the conditions and causes of the decline, and the means for correcting it. Bangor Seminary was not immediately interested in the discussion because her enrolment was not affected. The enrolment here had reached its lowest point in 1882–83, when it was only twenty-two, the lowest reached since 1833–34. From 1882–83 there had been a recovery till in 1887–88 the total was thirty-five, and five years later, after a slight decline in two years, a total of forty-three. It was but natural, however, that Faculty and Trustees should be interested in the general decline, and anxious for the sake of the denomination to stop it. As early as 1888 a communication was sent to the Trustees by the Faculty which, along with other matters, requested their opinion on a reconstruction of the curriculum.[36] The answer of the Trustees on this particular point was the appointment of a committee of three to confer with the Faculty regarding such reconstruction. At the annual meeting of the Trustees, June 4, 1889, the Trustees, the Faculty and the Conference Visitors of that year met together to consider changes in the curriculum. As a result of this conference the Trustees appointed a committee to act with the Faculty in the matter,

Recommendation of the Visitors

'action to be taken within four weeks from the commencement of the Fall term.'[37] The Conference Visitors in their report to the State body in June, besides other suggestions, recommend that

"funds should be raised to supply an additional teacher at Bangor, whose especial duty it should be to give his attention to those students who find themselves unable to take the full course of study. Indeed, there is great need in all our theological institutions of more study of the English Bible. While familiarizing the minds of students with the languages in which the sacred volume was originally written, while storing their memories with systems of speculative thought and the history of what the church has accomplished in the past, is it not too true that many young men are sent

[36] T. R., June 5, 1888.
[37] T. R., June 4, 1889.

into the ministry with little exact knowledge of that blessed Book which it will be their lifework to expound and teach to the people? It does not require a prophet to foretell that in the future in all of our theological seminaries more and more attention will be given to the Word of God. The Board of Visitors would therefore recommend to this Conference that some steps should be taken immediately to raise the funds to establish at Bangor a teacher of English exegesis. Situated as our Seminary is, with such constant demands made upon it for pastors and preachers for poor and frontier churches, it seems to us that while in the future, as in the past, we seek to fit men for even the most prominent pulpits in our land, side by side with this work it is possible to help many godly young men into the ministry who have not received, and are now too old to begin, a classical education. There seems to be a Macedonian call to this Seminary to take up this most important work. And if an additional instructor can be secured, who will devote himself cheerfully to this task, it is the opinion of the Board of Visitors that the usefulness of our Seminary will be greatly enchanced without interfering in the least with the work which it is doing, and which it has so grandly accomplished in the past." [38]

Conditions Calling for the Course

The gist of the Visitors' proposal was the establishment, as an integral part of the curriculum of the Seminary, of a course in exegesis on the basis of the English Bible only, which should take the place, with students of certain antecedents, of the exegetical courses on the basis of the original Greek and Hebrew. It was a proposal which, whether the Visitors themselves were clearly conscious of it or not, was conditioned by far more than the original purpose of the Seminary, or than the practical need to meet a lack of men in the field. One of the broader conditions, which we have already noted, was the decline in the number of men, even of college graduates, seeking to enter the ministry. Another was the decline in the esteem in which, even in the educational world, the study of the classical languages was held. Already college graduates were appearing who had not had Greek and, what was more, who held a slighting opinion of all classical study. All of the Seminaries were beginning to feel the pressure of these conditions to some

[38] Conf. Mins., 1889, pp. 60f.

extent, but naturally Bangor felt them more seriously because of the falling off of college graduates in her student body. So generally was her enrolment recruited from non-graduates only that as early as 1875 a change was made in the statement in the catalogue as to admission. Previously the stipulation was as follows: "Candidates must have been regularly educated at some College or University, or otherwise have made literary acquisitions, which, as preparatory to theological studies, are satisfactory to the Faculty." [39] In the catalogue for 1874–75 these terms of admission are changed to the following:

Previous Conditions of Admission

"All desiring admission to the Seminary (except College Graduates) must be approved by the examining Committee of the Faculty."

And, what is more significant, to the above stipulations was appended as a footnote the following statement:

Modification of Conditions

"Those whose age or circumstances forbid the pursuit of the complete course of study, at the discretion of the Faculty, are admitted to the studies of the middle year, and continue their course with the full privileges of the Seminary." [40]

The following year this footnote was taken into the body of the catalogue, and thenceforth remained unchanged until 1888–89.[41] That is, the problem presented to the Faculty, in the case of some men relative to linguistic studies, was solved by admitting them to a course of only two years. How far this concession was taken advantage of is not made entirely clear. During the period 1874 to 1888, so far as the catalogues of students go, twice only are men listed apart from the members of the three regular classifications; in 1874–75 two are placed at the end of the Junior list under the caption, "Not in the regular

The Two Years Course

[39] Cat., 1873–74 and earlier.
[40] Cat., 1874–75, p. 11.
[41] Cats., 1875–76, onward.

course," and in 1883–84 two are placed at the end of the Middle class, under the caption "Special Students." The disposition to be made of these men on graduation is left uncertain. One only of the four would appear to have graduated in the time properly indicated by his classification, and there is nothing in the General Catalogues subsequent to his time to indicate that the Trustees did not live up to the published statement that he should 'continue the course with the full privileges of the Seminary.' These names specially listed, however, do not exhaust the number of those who availed themselves of the two years course. About a dozen men listed in the regular classes between 1879 and 1888 must also be reckoned, in part at least, to the two year men. In 1888 this irregular course was specifically named the "Two Years Course," [42] and the statement respecting it did not disappear from the catalogues till that of 1906–7. From 1888 to 1907 about a dozen more men took this course.

Special Instruction in Greek

The paucity of those availing themselves of the concession thus made was probably due to the pressure brought to bear, and the inducements offered, by the Faculty for all to take the regular Junior course in Greek and Hebrew. As already noted, Professor Paine offered special study in Greek.[43] In 1879 Professor Denio was added to the Faculty as Instructor in New Testament Greek along with Professor Talcott. To this new addition to the Faculty and to the resulting advantages for the study of Greek, however, particular attention was not called until 1882, when the catalogue added to the customary general statements one on "Special Instruction in New Testament Greek." This statement continued to be made down to 1893. It closed with a statement that "it is intended to continue such instruction, and to found a permanent department of New Testament Greek." Such department was practically established in

[42] Cat., 1888–89, p. 15.
[43] Cats., 1875 and 1876.

1882, though the declaration of intention was not withdrawn from the catalogue for more than ten years.

Divergent Opinions on an English Course

From the foregoing narrative of matters affecting the curriculum up to 1889, when the Conference Visitors made their report, and when the Trustees appointed their committee to act with the Faculty, it is clear that, in view of the ministerial and educational conditions, two currents of opinion were running, one in favor of holding to the old classical standard of preparation of men for the ministry by the Seminary, the other inclined to yield to the demand for surrender, at least in part. The proposal of the Visitors meant a course of three rather than two years, but the exegetical work for some men to be wholly in English. So far as appears, the Conference took no action on the recommendation of their committee. Neither was any action taken by the committee appointed the following fall by the Trustees to act with the Faculty. At the next annual meeting of the Trustees in June, 1890, this committee made a verbal report to the Board, but no immediate action was deemed wise.[44] Here the matter rested for two years, though it was plain that it was not wholly abandoned.[45] At the annual meeting of the Trustees in 1892, Professor Paine appeared before the Board with a suggestion which led the Trustees to appoint a committee of four of their number " to examine the curriculum of other Seminaries with a view to modify that in use here, if considered advisable, and to report at the next annual meeting such conclusions and recommendations as they may deem advantageous." [46] A year later the committee made a favorable report. The Trustees forthwith voted " that a distinctively English Biblical course of study be instituted in the Seminary as an elective." The vote was,

The English Course Instituted

[44] T. R., June 3, 1890.
[45] Faculty records *passim*, but especially for April, 1891; cf. Conf. Mins., 1890, p. 16, and 1892, p. 123.
[46] T. R., June 1, 1892.

however, not unanimous. A committee of four was appointed to provide for the instruction contemplated in such a course, and so far as necessary to reorganize the courses of study already given. Authority was also given this committee to secure the services of an additional Instructor at an annual expense not exceeding $1,000.[47] The following day, at an adjourned session of the Trustees, the committee asked and received additional authority to complete arrangements, according to their best judgment, desirable to accomplish the purpose of the action of the Board.[48] At this same annual meeting a special committee was appointed to consider the provision of additional instruction in Greek, in order to lighten the labors of Professor Ropes, he having made request for assistance. In pursuance of the authorization of the English course, a circular was issued by the Seminary announcing the new course and stating concisely its object. Regarding this object it said:

Object of the Course

"The special object of the Course is to give adequate instruction in English studies to those who are not prepared for the regular course in Hebrew and Greek. It will be distinct from the Classical course during Junior year; but in Middle and Senior years the studies will be mostly those of the regular course as given in the catalogue. The study of the English Bible will be a distinctive feature of this new course. It is to be 'an elective,' and hence optional to all students who are proper candidates for the Christian ministry." [49]

Instructor Secured

The committee of the Trustees empowered to establish the course secured an Instructor during the summer of 1893 and with the opening of the next academic year the new course was begun. In the catalogue for this year the character and objects of the course, especially in relation to the Classical course, are described more fully than in the advance circular, as follows:

[47] T. R., June 6, 1893.
[48] T. R., June 7, 1893.
[49] Dated July 27, 1893. Cf. also an article about the same time by Professor Paine in the July number of *Word and Work*, published at Bangor.

"It is intended that the course shall be as thoroughly scientific and scholarly in its character as the other departments. A comparison of the programmes of the two courses as given on the fourteenth page will reveal another important aim of this addition to the curriculum. It will be noticed that certain studies are common to both courses. Several of those studies are new and are introduced not only for the sake of the English Course, but also that other members of the Junior class may gain the needed preparation in mental, ethical and philosophical studies for the departments of systematic and historical theology. The intention is in this way to strengthen all the departments of Seminary instruction.

Relation to the Classical Course

"It is to be observed that the distinction of the two courses is chiefly confined to Junior year, and even here . . . is not complete. In Rhetoric, Psychology of the Mental and Moral Powers, History of Greek Philosophy, and History of the Religion of Israel, the two divisions of the class are united. In Middle and Senior years the course is essentially one. This is wholly the case in the departments of Theology, Church History and Homiletics, and also in some of the exercises of the Exegetical department.

"A distinctive feature of this course is the study of the English Bible, six hours a week being devoted to the subjects of Biblical Exegesis, Introduction and History. . . . Those who enter the course are regarded as members of the Seminary in regular standing." [50]

A survey of the "Course of Study" for this year in the catalogue shows that, in addition to the studies mentioned above, the English course in the Junior year included English Composition, Logic and Ethics.

At a special meeting of the Trustees held in November, 1893, the work of the special committee was confirmed. At the same time, on the ground of expense, and also evidently in view of the English course, Professor Rope's request for assistance in the Greek department was courteously but decidedly negatived. Also the Trustees ratified the engagement by the committee of the English Instructor, Mr. George William Gilmore, A.M. Mr. Gilmore was born in London, England, May 12, 1857. He was graduated from Princeton University in 1883, and from Union Theological Seminary in 1886. This same year,

Coming of Mr. Gilmore

[50] Cat., 1893–94, pp. 23f.

REV. GEORGE W. GILMORE, M.A.
English Biblical Course, 1893-1897
Professor of Biblical History and Introduction
1897-1899

REV. HENRY W. HULBERT, D.D.
Professor of Ecclesiastical History, 1902-1906

in response to a request from the King of Korea, he was appointed by the United States Commissioner of Education, to go to Korea, and to found, and to teach in, the Royal Korean College in Seoul. Here he remained for three years. Returning to this country in 1889, he engaged in literary work, and also taught in the Brooklyn Polytechnic Institute. Thence he was called to Bangor.

The establishment of the English course led to very slight increase in the number of students entering the Seminary.

Influence of the Course on Attendance

The Junior classes for the three years immediately preceding the introduction of the course had numbered respectively seventeen, fifteen and eighteen. The Junior classes for the three years 1894 to 1897, or until the abolition of the course, numbered respectively twenty, fifteen and nineteen. In these years the number of students electing the English or the Classical course was as follows:

	1893–94	1894–95	1895–96	1896–97	Total
English	9	13	9	13	44
Classical	15	7	6	6	34

So far as numbers and the proportion of the members of the Junior class electing the Classical course, went, the first year's experiment with the new course would seem to have been successful and to have given satisfaction to the Board of Trustees. At their annual meeting in June, 1894, they voted to reengage Mr. Gilmore at an increased salary; they also voted to drop elementary Greek from the curriculum, evidently expecting men entering the Classical course to have prepared in this study before coming to Bangor, and thus relieved the department of Greek of so much work.

The outcome of the second year's experiment with the new course was evidently somewhat ambiguous. That Mr. Gilmore had commended himself to the Trustees was made

clear by this body establishing a new chair of English Biblical Exegesis and Criticism, and unanimously electing Mr. Gilmore to the same with another increase of salary.[51] On the other hand, the number in the Junior class had proved smaller than the previous year, and the proportions of those electing the two courses were just reversed. This reversal continued during the two remaining years. Moreover two complex and difficult questions arose to trouble the Trustees, namely, first, on what terms might a man be transferred from the English to the Classical course, or *vice versa;* and second, and more delicate, should the diploma accorded the English course men be the same as that accorded the Classical course men? The first question was referred to the Trustees' committee on diplomas; the second, not yet being acute, since the first class to divide on courses was not yet by a year ready for graduation, was allowed to drift. With the graduation of 1896, however, the question of diplomas must be settled. As already noted, in the catalogue for 1893–94, and in subsequent catalogues, so long as the English course was continued, ' those who entered this course were regarded as members of the Seminary in regular standing.' [52] The catalogues, of course, were prepared by the Faculty; the according of diplomas was a matter for the Trustees to decide. At the annual meeting of the Trustees in 1896 [53] this body decided to grant a distinct diploma to the graduates of each course, on that of the graduate of the English course it being specifically stated whether the recipient had taken Greek and Hebrew in part. This decision caused such heart-burning on the part of some of the graduates in the English course that they returned their diplomas to the President of the Trustees. A year later the Trustees voted

New Chair Established

Difficulties

[51] T. R., May 13, 1895, and Cat., 1895–96, p. 8.
[52] Cats. for the years 1893–94 to 1896–97.
[53] T. R., May 18, 1896.

that these diplomas should be held by the Secretary of this body for those who had returned them.

In the meantime an animated discussion was carried on, not only in the councils of the Seminary powers, but also among the undergraduate students and especially the more recent graduates, over the comparative merits of the two courses, the efficiency of the respective graduates in the active work of the ministry, and, more immediately and practically, as to whether the English course should be continued or ended.[54] There is some evidence that the Trustees would have liked to settle this last question immediately following the troubled graduation of May, 1896, but they did not come to a definite decision till the annual meeting of 1897.[55] They then "voted that the English course be, and hereby is, discontinued; that the curriculum of the Seminary be placed upon its ancient classical foundation." This, of course, meant a rearrangement of the whole curriculum, especially the studies of the Greek and English Biblical departments. A special committee was appointed to take into consideration the courses of these two departments, and report at an adjourned meeting the next day. At the same time a new chair of instruction, to be known as the chair of Biblical History and Introduction was established, and Professor Gilmore was appointed as the first incumbent on the same terms as the occupants of the other chairs. The following day the special committee reported on the rearranged curriculum and their report was adopted. At the same time the Trustees passed the following vote:

English Course Discontinued

Professor Gilmore Appointed to a New Chair

'That college graduates were to be admitted without examination, on presentation of their diplomas; that persons not under twenty years of age, who had been admitted to college, were to be admitted without ex-

[54] See two articles by Professor Paine in the Chicago *Advance* for May 28 and Oct. 15, 1896; also articles by various graduates in the *Mirror* for Feb. 6, May 1, May 8, May 15, 1897; also articles in the Bangor *Commercial* for May 8, 12 and 18, 1897, and the Bangor *Whig* for May 10, 1897.

[55] T. R., May 18, 1897.

amination, provided that they presented the certificates of their admission to college; that other candidates, not under twenty years of age, must be prepared to take examination on substantially college entrance subjects of the New England colleges; that special cases would be determined on their merits.' [56]

Thus was ended what proved in some respects to be the most delicate and trying crisis in the history of the Seminary.[57]

End of the Difficulties

The questions at issue were being raised elsewhere. Bangor was not the only Seminary which experimented with an English course alongside "the ancient classical course." Others had decided, as Bangor did, that the two courses could not profitably be carried on side by side in the same institution with the offer of free election to the student body. All would appear to have come to the conclusion that, under the given circumstances, the tendency was to reduce the curriculum to a single standard, and that the English.

Estimate of Course by Conference Visitors

Since the introduction of the new course had been strongly recommended by the Board of Conference Visitors of the year 1889, it is interesting to note how the course, when actually established, was received. We might suspect that the opinions would vary with the various men according to their training, and also that successive Boards of Visitors might arrive at differing conclusions. The Visitors for 1893, before the course was actually established, but after it had been authorized by the Trustees, say: "The result of this decision will be watched with interest, not only by the members of this Conference, but by all the theological seminaries in our land." [58] The Visitors for 1894 cautiously report that "the course in

[56] T. R., May 19, 1897.

[57] Nearly two years later there was a partial revival of the controversy on the part of some of the Alumni and in the public press. See the *Mirror* for Mar. 18, April 1 and 15, 1899; Bangor *Commercial* for April 11, 1899. The cause of the revival was a somewhat extended discussion of the matter of educational requirements for the ministry, a discussion in which the Seminary authorities naturally took little part, as they had already reached a conclusion.

[58] Conf. Mins., 1893, p. 134.

English is still an experiment, and it is too early to pass judgment upon it." [59] The Visitors for 1895, in view of the establishment of the chair of English Biblical Exegesis and Criticism the previous May, express themselves at some length as follows:

"We believe that the success of this department will depend largely on the wisdom exercised in admitting to it. We express our hope that no one will be attracted to it by inferior motives. The need of our State is not so much gospel extension as it is gospel penetration or depth. We can better afford to be careless of quantity than of quality. The average age of the men entering this department during the last two years is of suggestive interest. In September, 1893, nine entered the Junior English course, their ages averaging twenty-six and two-thirds years. In September, 1894, fourteen entered, their ages averaging twenty-four and two-thirds years. While we regret that some very young men have felt it wise to take the shorter course, we have such confidence in the discretion of the faculty, and in the fitness of Professor Gilmore for his chair, that we prophesy advantage to our Seminary, and to our churches from this new departure." [60]

The Visitors for 1896 made no comment upon the English course except to remark that Professor Gilmore, 'by the good service rendered during the previous year, had proved his fitness for the work entrusted to him,' and to note that he had been inaugurated on Tuesday, May 19, the theme of his inaugural address being "The Higher Criticism." [61] No report was received from the Visitors of 1897, but the Visitors of 1898 reported as follows respecting the abandonment of the English course:

"We congratulate the Seminary and the churches on the change in the curriculum the past year, by which the English Course is abandoned and the Classics substituted and required. It is reported as working advantageously, and we are confident that it will restore the Seminary to more unqualified approval of the ministry and the churches." [62]

[59] Conf. Mins., 1894, p. 101.
[60] Conf. Mins., 1895, p. 25.
[61] Conf. Mins., 1896, p. 26; Bangor *Whig*, May 20, 1896; *Mirror*, May 23, 1896.
[62] Conf. Mins., 1898, p. 33.

No person who signed this last report was of the committee of 1889 which so strongly recommended the establishment of the English course.

Resignation of Professor Gilmore

The abandonment of the course naturally raised the question with the Trustees as to the necessity of three men being retained to do work in Biblical lines, especially in view of the limited endowment of the Seminary, and the fact that since 1896 expenses had exceeded income.[63] Of the three men in office, Professors Denio and Ropes would logically be the ones to be retained. Hence Professor Gilmore resigned his chair in May, 1899, his resignation to take effect July 1, 1899. His resignation was unanimously accepted by the Trustees at their annual meeting, May 15, 1899, and they very generously voted to continue his salary for a year from the date his resignation should take effect. With the resignation of Professor Gilmore, who had lectured during the two previous years not only on Biblical History and Introduction, but also on Comparative Religion, the chair of Biblical History and Introduction was abandoned.[64]

Chair of Biblical History and Introduction Abolished

The curriculum committee of the Trustees was again instructed to revise the curriculum and was given power to establish such a course of study as commended itself to them. The course adopted differed from the course of the two preceding years in the assumption of the work in Biblical History and Introduction by Professors Denio and Ropes, and the dropping of the lectures on Comparative Religion.[65] The additional work required of Professor Ropes resulted in the renewal of his request, preferred prior to the establishment of the English course, for assistance on the Elementary Greek.[66] Professor Gilmore soon after his resignation received and accepted a call to become Professor of Old Testament

[63] T. R., Mar. 10, 1899.
[64] Cat. for 1899–1900; cf. Conf. Mins., 1899, p. 28.
[65] Cat. for 1899–1900, p. 12; a special statement to this effect was issued by the Trustees.
[66] T. R., May 14, 1900.

Language and Literature and the History of Religion in Meadville Theological School, a Unitarian institution in Meadville, Penn.[67] He served in this capacity from 1899 to 1906. From 1905 to 1914 he was engaged as bibliographer, associate editor and writer in the issuing of the new edition of the Schaff-Herzog "Encyclopædia of Religious Knowledge," and since 1911 has been associate editor of the "Homiletic Review." He has also contributed much to theological and scientific publications, especially book reviews on subjects connected with the Old Testament and Comparative Religion, has done much editorial work, and published several volumes.[68]

Later Career of Professor Gilmore

Subsequent to the abandonment of the English course (whether esteemed a result of such abandonment depends upon the attitude taken towards the value of the course by the differing judges) the number of students entering the Junior class declined. This class in 1897–98 numbered eleven, in 1898–99 only three, and in 1899–1900 nine. In this last year the Middle class was reduced to but one; and counting the two resident licentiates, the whole number in the Seminary was only seventeen. The previous year it had been but twenty-three. The total for 1900–01 was also but seventeen, and in the years 1901–03 but twenty-three each. The Seminary had witnessed no such paucity of students since the transition years from 1830 to 1833. So grave was the situation[69] that the Trustees, at their annual meeting in 1900,[70] appointed a committee of five "to consider and report on the subject of the future effective work of the Seminary, as to whether, by a change in the location, we could better accomplish the work which the Institution

Decline in Attendance

Proposal to Remove the Seminary from Bangor

[67] The transition from Bangor to Meadville by Professor Gilmore led to some heated discussion in the public press. See the *Congregationalist* for June 22, and July 6, 1899; Bangor *Commercial*, June 29, 1899.

[68] *Who's Who in America*, 1914–15, p. 911.

[69] The gravity of the situation is manifest in the tone as well as the actual statements of the contemporary reports of the Conference Visitors.

[70] T. R., May 14, 1900.

was established to do." The change in location most commonly spoken of was to Brunswick, so as to bring the Institution into touch with Bowdoin College,[71] much as the removal of Andover to Cambridge so as to bring it into affiliation with Harvard University was beginning to be mooted. One outcome of this agitation was an order of the Trustees to the Treasurer to investigate the terms on which the funds and property of the Seminary were held.[72] The result of this investigation was, as we have already seen,[73] the securing from the Isaac Davenport heirs a release of their reversionary rights in the Seminary's site, and thus the insuring to the Trustees of an unencumbered title, enabling them to remove, provided they saw fit to remove, the Institution elsewhere. The committee of five on the future of the Seminary made report at the annual meeting in 1901 and was continued.[74] Although in the course of the year 1902 the release deed from the Davenport heirs was received, and thus all the rights in the estate on which the Seminary stood were now vested in the Board of Trustees, this body decided that it was inexpedient to remove the Seminary from Bangor. Here the matter of removal rested for some years. Outside of the immediate circle of the Seminary the matter of removal had caused for the most part little stir.[75]

Fee Simple Title to Seminary Site Secured

Removal Negatived

If nothing so fundamental as a change of location was made during this period of the life of the Seminary, two changes were made in the fundamental instrument of the Seminary, the Charter. As pointed out on an earlier page,[76] though the original and legal name of the Institution was the Maine Charity School, for some reason, not given anywhere, the name was avoided in all Seminary

Changes in the Charter:

[71] Conf. Mins., 1900, p. 29.
[72] T. R., May 14, 1900.
[73] See *ante*, p. 62.
[74] T. R., May 13, 1901.
[75] See Conf. Mins., 1900, p. 29; 1902, p. 27; 1903, p. 28; Bangor *Commercial* for May 19 and 26, 1900; Boston *Evening Transcript* for May 26, and June 16, 1900.
[76] See *ante*, p. 24.

catalogues and other publications except where legal matters were involved. So long and unvarying had been the use of the name, Bangor Theological Seminary, that it was not surprising that eventually the Trustees should have made a move for the adoption of this name as at least an alternative legal title; indeed, it is surprising that they should not have moved earlier than they did.[77] At the annual meeting of June 6, 1882 it was voted:

Addition to the Legal Name of the Seminary

"That, whereas this Institution is now generally known as the Bangor Theological Seminary and not as the Maine Charity School, the name under which it was incorporated; and whereas legal difficulties may arise through bequests left to the Bangor Theological Seminary and not to the Maine Charity School;

Therefore, Resolved

"That the Board appoint the Finance Committee as a special committee to consider the matter, and, if thought advisable, to take steps to have the words 'Bangor Theological Seminary' properly added to the corporate name of the Institution."

So far as appears in the records of the Trustees, no further action was taken by either the committee or the Board till their annual meeting four years later.[78] At this meeting the matter of the corporate name, together with the question of the limitation of the amount of property permitted to be held by the Trustees, was referred to the Finance Committee with power. This committee went to the State Legislature and obtained the following enactment:

"Section 1. The Maine Charity School, a corporation located at Bangor, in the County of Penobscot, is hereby authorized to take the additional name of 'Bangor Theological Seminary,' by which name, or either of which, said Corporation shall hereafter be known."

[77] The change was proposed in the Treasurer's report for 1855.
[78] T. R., June 1, 1886.

This enactment the Finance Committee reported to the Trustees at their next annual meeting,[79] and it was by them accepted. Thenceforth the popular designation became legal, and at once appeared as such in the catalogue,[80] at first along with the older legal title, a little later alone.[81]

Amount of Property Legally to be Held Increased

The second matter referred to the Finance Committee of the Trustees at the annual meeting of 1886, the amount of property the Trustees might legally hold, also was postponed. Not till the annual meeting of 1890[82] did the Trustees take definite action. At this meeting a committee was appointed to procure from the next Legislature the right to hold property which would produce an annual income of $50,000. The committee took immediate action, and the Legislature of 1891 granted an amendment to section four of the Charter by which the word fifty was substituted for the word fifteen.[83]

Agitation for Increased Endowment

As already noted in speaking of the finances of the Seminary at the close of the previous period,[84] although there had been a call, variously voiced, for $100,000, additional to the endowment of approximately $190,000 of productive funds for all purposes, the "Statement" of 1880 was practically the only means employed to attain this end. No further action was taken by the Trustees till 1884, although the need still continued, there being an occasional deficit,[85] and but little came in to be added to endowment. In 1883 there was received from Thomas M. Reed, of Bath, from the estate of his father, Deacon Andrew Reed, of Phippsburg, $3,000. At the annual meeting of 1884[86] the Trustees appointed a committee

[79] T. R., May 31, 1887.
[80] Cf. Cat. for 1887–88.
[81] First in the Cat. for 1891–92, and regularly thereafter.
[82] T. R., June 3, 1890.
[83] T. R., June 2, 1891.
[84] See *ante*, p. 245.
[85] See Conf. Mins., 1881, p. 171.
[86] T. R., June 3, 1884.

of three from the Faculty, and a like number from the Trustees. to devise and carry out methods for raising $100,000. The three from the Trustees were Messrs. S. D. Thurston, Stephen H. Hayes, and John L. Crosby; from the Faculty, Professors Paine, Sewall and Stearns. In March, 1885, this committee issued an appeal "to the Congregational Pastors and Churches of Maine, and to all the friends of the Seminary." [87] After reciting the story of the relation of the Seminary to the Congregationalists of Maine, the appeal stated that the present endowment was insufficient to meet current expenses, the total amount of permanent income-producing funds being but $140,000, not sufficient at six *per cent.* to pay the salaries of the Professors, much less meet other necessary expenses. Mention is made of the diminishing income from these funds by reason of the decrease in the rate of interest, and also of the fact that the investments are well secured. The appeal is then made for money on the ground of the necessity of making progress and enlargement in the facilities for theological education, if the Seminary were to secure the students needed to recruit the pastoral and missionary workers of the State. This appeal was sent out to pastors in particular throughout the State with the statement that for the time being the churches themselves were not to be importuned, but rather individuals of ample means. To this end the cooperation of the pastors in various ways was besought. By specific vote of the Trustees this committee was continued for four years. The actual work was done chiefly by Professor Sewall during the summer vacations and by correspondence. The immediate returns were not large.[88] Aside from two special gifts to be described later, and in addition to smaller donations, $1,000 each were received from W. W. Thomas, of Portland, n 1885, John Patten, of Bath, in 1886, and Mrs. Narcissa

Canvassing Committee

Results

[87] Printed separately, and in *Mirror* for May 16, 1885, p. 4.

[88] For conditions in 1889 see letter from G. C. Moses, a Trustee, in *Mirror* for June 15, 1889.

Sewall Bourne, of Kennebunk, in 1887. At the annual meeting of 1888, the Trustees empowered the Finance Committee to employ a financial agent, and voted to ask Rev. Rollin T. Hack, 1887, then serving in his first pastorate at Belfast, Maine, to act as such agent. On account of the condition of his health Mr. Hack was obliged to decline the agency, and no one was appointed in his place. It is stated that ultimately about $30,000 found its way into the treasury of the Seminary as the result of the work of the committee, or more particularly of Professor Sewall.

Gifts of $1,000 or more received during the period under consideration, 1882–1903, besides those already mentioned, were as follows: from Dr. R. W. Wood, of Jamaica Plain, $1,000 in 1888, $2,500 in 1892, and $2,250 in 1893; from B. B. Thatcher, of Bangor, $1,000 in 1889,[89] and $5,000 in 1894; from T. C. Kennedy, of Newcastle, Maine, a total of $4,000, given chiefly in $500 instalments running through the years 1886 to 1893; from Nancy C. Clapp, of Bath(?), $2,000 in 1891; from Richard W. Shapleigh, of Boston, $1,840 in 1892; from Mrs. Ann J. Walker, of Portland, $5,000 in 1892; from Thomas Harwood, of Bath, $5,000, also in 1892; from Rev. Henry S. Loring, 1846, of Sydney, Me., $1,000; from Egerton R. Burpee, Bangor, $8,000, in 1894;[90] from an undesignated donor in the same year, $1,500; from H. H. Fogg, of Bangor, $2,000 in 1895; from John F. Colby, of Bangor, $5,000 in 1896;[91] from Robert H. McGaw, of Merrimack, N. H., $2,500 in 1897; from Mrs. Sarah B. Hyde, of Bath (?), $1,000, also in 1897; from Mrs. Charlotte S. Buck, the widow of Mr. Richard P. Buck, of Brooklyn, after whom the Buck Professorship was named,[92] $5,000 in 1901; and from

[89] This was given as a memorial of his father, George A. Thatcher, Esq., also of Bangor, who was a Trustee from 1850 to 1885, and Vice-president of the Board from 1881 to 1885. The son also was a Trustee from 1886 till 1906.

[90] Mr. Burpee was a Trustee from 1895 to 1904.

[91] Mr. Colby served as Trustee from 1891 to 1895.

[92] Mr. Buck served as Trustee from 1867 to 1884; on the occasion of his death, in 1884, the Trustees, at their succeeding annual meeting, June 2, 1885, entered upon their records a most appreciative resolution in memory of this stedfast friend of the Seminary.

J. W. Bradbury, of Augusta, $1,000, also in 1901. Two very large gifts, of $25,000 each, came to the Seminary during this same period, one from J. S. Ricker, of Deering, Maine, in 1902; the other from Henry Winkley, of Philadelphia, in 1889.[93] Mr. Winkley's gift was one of several which he made to various educational institutions, Andover Seminary also benefitting by his generosity. Many of the gifts above mentioned were designated for particular objects, as the Library, the student-aid funds, and scholarships, so that the total, of approximately $80,000, by no means all went to general endowment.

Two or three gifts made during this period, additional to those already mentioned, deserve special mention. In 1886[94]

Special Funds

Mr. Nehemiah Kittredge, a lumber dealer of Bangor, made the Seminary a gift of $2,000 "to be used in aiding worthy young men to obtain an education." The fund was to be known as "The Nehemiah Kittredge Trust Fund," and was to be administered by three members of the Faculty acting as trustees and having full power subject to certain conditions attached to the fund by Mr. Kittredge himself.[95] A part of the fund was to be loaned to certain specified students. These loans when repaid, and the rest of the fund, were to constitute a perpetual loan fund, not over one hundred dollars to be loaned to any one student in one year, the loans to bear interest at three *per cent.* as long as the borrower was a member of the Seminary, thereafter five *per cent.* In addition to these conditions, Mr. Kittredge further specified that "if in future years it seems in any way to fail of accomplishing the wishes of the donor, as plainly set forth herein, the Trustees are hereby authorized to make such alterations in the terms and conditions as shall in the best

The N. Kittredge Trust Fund

[93] Mr. Winkley had given the Seminary $5,000 in 1878 (see *ante*, p. 244), a total of $30,000, making him one of the largest benefactors of the Institution.

[94] The instrument of gift is dated Jan. 2, 1886. The gift came through the solicitation of Professor Sewall; see report of the Joint Committee for 1886.

[95] See Faculty Records for Dec. 31, 1885.

and surest manner accomplish the end in view; constant reference being had to the interests of the students, for whose benefit this Fund is established."

A very large number of students have benefited by this fund, most of them with honorable discharge of their obligations. Originally account of the fund was kept by the Treasurer of the Seminary, but since about 1893 by one of the Faculty.[96]

The Dummer Fund

In 1887 there was received from the estate of Mr. Charles Dummer, of Hallowell, the sum of $8,800, to be known as "The Charles Dummer Fund," the interest only to be used for the benefit of indigent students.[97] Like the Washburn fund given by Deacon Ichabod Washburn, of Worcester, Mass., in 1864, the income of the Dummer fund is used to help pay the bills of needy students, usually for board at Commons, in some cases for other necessary expenses.

The Field Scholarships at Bowdoin

Mention has already been made of the Field scholarships established by the Rev. George W. Field, D.D., pastor of the Central Church, Bangor, at Bowdoin College.[98] Although the original donation of $1,000 was given in the previous period, the additions, amounting to three times the original gift, were all made in this period. In 1887 Dr. Field established a similar scholarship of $1,000 at Bangor, the income of which should go to aid any student nominated by the Faculty who after graduating should continue his studies for another year at the Seminary. Some fifteen students have already been aided from this scholarship for an additional year of study at the Seminary.

At Bangor

The movement to raise an additional endowment of $100,000, started by the Trustees and Faculty in 1884, led in 1887 to a movement among the Alumni to raise a fund to be known as

[96] See Faculty Records, Oct. 28, 1903.
[97] The original bequest was $10,000, but the will was contested, and the amount received was a compromise; see Treasurer's report for 1887.
[98] See *ante*, p. 244.

"The Alumni Fund."[99] The leaders in this movement were the class of 1887 just graduated. With the exception of one member, the class issued a circular letter to the entire body of Alumni then numbering about five hundred. They proposed to raise $25,000. In the letter it was suggested that each alumnus should himself give something and also ask his church to give. A committee of Alumni consisting of seven men, the dates of whose graduation ranged from 1846 to 1887, was suggested to forward the movement. Professor John S. Sewall, 1858, was named as treasurer, and Rev. Charles Harbutt, 1887, as secretary, being the leader in the movement. On receipt of several encouraging responses to their first circular, the committee a little later sent out another circular in which for substance they repeated the matter of the appeal sent out by the committee of the Trustees and Faculty in 1885. By June, 1888, the Visitors could report to the State Conference that already $2,200 had been pledged, and the Conference both that year [100] and in 1891 [101] passed resolutions commending the movement. At the Alumni meeting of June, 1888, the Executive Committee of the Alumni was instructed to take charge of the canvass and complete the amount desired. At the Alumni meeting of June, 1891, the treasurer of the fund, Professor Sewall, reported $8,300 in hand. It was voted "that the fund now known as the 'Alumni Fund' . . . be immediately increased to ten thousand dollars and donated to the Seminary to found a lectureship, to be denominated the 'Bond Lectures'; that the Trustees of the Seminary be requested to invest this fund, and the interest only to be used to provide an annual lecture course, the entire arrangements of said course to be under the control of the Faculty of the Seminary." [102] It was also voted

Movement for an Alumni Fund

Results in the Bond Foundation Lectureship

[99] See Treasurer's report for 1888. Cf. Cats. for 1891–92, p. 24, and 1892–93, p. 24.
[100] Conf. Mins., 1888, pp. 17, 169 and 173.
[101] Conf. Mins., 1891, p. 18.
[102] The Trustees accepted the fund at their annual meeting of June 1, 1892. See T. R.

to employ an agent to complete the amount desired. In accordance with this vote, the Rev. Stephen L. Bowler, 1852, then residing without pastoral charge at Orono, Maine, was engaged as agent and canvassed the churches for about seven months, during which time he collected $2,890, completing the $10,000 desired, and having a surplus over his expenses of $650.[103] The fund thus established was named after the Rev. Elias Bond, D.D., 1840, of Kohala, Hawaiian Islands, who gave $5,000 towards its endowment.[104] The first course of lectures on this foundation was given during the academic year 1892–93.[105] Since then one or two courses of lectures have been given each year, with the exception of the year 1900. Until 1901 the lectures were given on subjects which were esteemed by the Faculty of vital importance at the time the appointment of the lecturers was made.[106] In 1901 a change was made in the administration of the fund. 'In order to enrich the instruction of the Seminary and to broaden the scope of interests developed in the students, the Faculty deemed it advisable not to limit the courses of lectures to the presentation of subjects which are common to such Lectureships, but instead to substitute instruction in scientific directions. The subjects contemplated were geology, biology, evolution, comparative religion, economic organization of society, and the like. It was proposed to offer two courses of instruction each year — one in the Fall, the other in the Spring term, to consist of from twenty to forty hours each, open to all members of the Seminary. By this method students who remained during the three years would have the advantage of six courses of instruction on matters of scientific interest, by which they would be introduced to the theory, and to

for that date. The communication of the Alumni accompanying the money when turned over to the Trustees, also dated June 1, 1892, is on file; see also records of the Alumni Association for June 3, 1891.

[103] Conf. Mins., 1892, p. 124.

[104] Dr. Bond, in his work as a missionary in the Hawaiian Islands, had incidentally acquired a large amount of money. Cf. *Mirror* for May 29, 1897, p. 4.

[105] Cat., 1892–93, p. 15.

[106] See Cats. for 1892–93 to 1900–01.

PROFESSOR DENIO'S RESIDENCE

Erected 1893

some extent to the practical knowledge, of such subjects.' [107] In the later years the two courses usually given each year have been divided between a scientific subject, the course being one of instruction, and a cultural subject, the course being chiefly or wholly lectures, thus combining the earlier and later conceptions of the aim of the foundation. The Bond Foundation lectures and courses have been a most valuable addition to the more strictly theological disciplines of the curriculum.

Additions to Seminary Real Estate

In the amount of money given to the Seminary the period now under consideration probably ranks next to the period 1859 to 1870, which has been characterized as 'the period of endowment.' During the present period also valuable additions were made to the real estate of the Seminary. From the time of his arrival as a tutor in 1879 till 1893, Professor Denio had been obliged to live 'in his own hired house,' there being till the latter year only four residences for members of the Faculty owned by the Seminary, namely, the double house on Hammond Street, until 1839 used as the Commons or to house the Classical Institute; the house on Union Street erected for Professor Harris in 1856–57; and the house just across Union Street purchased of Professor Talcott in 1867. After considerable importuning by Professor Denio, the Trustees, at their annual meeting in 1892, [108] directed the finance committee of the body to consider the question of erecting upon the Seminary grounds a residence suitable for one or two Professors, as might seem advisable to the committee. They further authorized the committee to erect such a building during the year 1893; and, if the building were a double one, they were authorized to sell the house procured from Professor Talcott in 1867. The outcome of the matter was the erection of a house for Professor Denio only, and the retention of

[107] Cat., 1900–01, p. 17.
[108] T. R., May 31, 1892.

the house of Professor Talcott, then occupied by Professor Sewall. The house for Professor Denio was built just west of the old Commons house on Hammond Street at an expense of $5,500.[109] He moved into it in the fall of 1893, and has been the sole occupant of it down to the close of the Seminary's first century.

House for Professor Denio

At the same annual meeting[110] at which the Trustees authorized the erection of Professor Denio's house, they also authorized their finance committee to build on the Seminary grounds a Gymnasium. In the earlier years of the Seminary the students had found opportunities for exercise in sawing wood for the fireplaces with which the rooms in Maine Hall were furnished, and in working in the garden which occupied a portion of the Seminary land, raising produce enough some years to reduce very materially the cost of board at the Commons. With the passing of the years these and whatever other means the students may have had for exercise began to fail them, and, as in other institutions, a Gymnasium became a necessity and began to be talked of. The earliest mention of such a place is a vote of the Trustees at their annual meeting of 1884[111] by which the Treasurer, with the advice of the Faculty, was authorized and instructed to provide a temporary Gymnasium for the use of the students in Maine Hall at an expense not to exceed $300. It was on the suggestion of the Faculty that this action of the Trustees was taken.[112] Nothing was done by the Treasurer to carry out in Maine Hall the vote of authorization and instruction, but opportunity for exercise was provided temporarily at the Bangor Y. M. C. Association. Tennis courts also were provided on the Seminary grounds. The next public mention of the matter was at the annual meeting of the State Conference in 1890 held at Bridgton.

Gymnasium Built

[109] Treasurer's ledger under date of May, 1894.
[110] T. R., May 31, 1892.
[111] T. R., June 3, 1884; cf. Treasurer's report for June 2, 1885.
[112] See Faculty Records for May 1, 1884.

Mr. Frank W. Davis, of the class of 1892, appealed to the Conference to provide the Seminary a Gymnasium, and stated that some money for that purpose was already in hand.[113] The following year Mr. Davis appealed again to the Conference, stating that he had already received pledges to the amount of $2,400. The Visitors in their report to the Conference of this year also refer to the movement for a Gymnasium and commend the project.[114] Meantime a Gymnasium Association had been formed among the students,[115] and through Professor Sewall these sent a communication to the Trustees at their annual meeting of the same year [116] asking the aid of this body in constructing a Gymnasium. The Trustees appointed a committee consisting of the Treasurer and the Finance Committee to procure the requisite additional funds, and instructed them, if the funds were procured, to select a site and erect the building. A year passed and the funds requisite were still lacking. Hence the Trustees at their annual meeting of 1892 [117] authorized the Finance Committee to take from the treasury a sum not exceeding $2,500, also $1,000 recently received from Rev. Elias Bond, D.D., of Kohala, Hawaiian Islands, and by his consent appropriated to this purpose,[118] in addition to the amount collected by the Gymnasium Association, and erect the desired building. Again, however, there was delay, this time because of the slowness of collections by the Gymnasium Association.[119] Not till 1895 was the building actually erected. It was placed immediately back of the Chapel, and thus made easily accessible from Maine Hall. It is built of brick, with slate roof.

[113] Conf. Mins., 1890, p. 16. The first subscription for the purpose was from a business man resident in Bangor; see Cat., 1895–96, p. 29.

[114] Conf. Mins., 1891, p. 18.

[115] The Alumni also took hold of the work, as related in Chap. X, *post*. Just the part which each of the three bodies, the Trustees, the Alumni and the students, took in the movement, especially in the amount of money contributed, is difficult of determination.

[116] T. R., June 2, 1891.

[117] T. R., May 31, 1892.

[118] In recognition of this gift, and of the amount contributed to the Alumni fund in 1892, at the Alumni meeting of 1897, succeeding Dr. Bond's death, the Alumni passed somewhat elaborate resolutions; see *Mirror*, for May 29, 1897, p. 4.

[119] T. R., June 7, 1893.

Its dimensions are eighty by forty-two feet. In the basement are a hand-ball court, the dressing-room, the bath-room with various baths, and the furnace room. Above are the large exercise room with the usual apparatus, and a two-bed bowling alley. A flight of stairs leads to the gallery which also contains the running-track. The cost of the building and its equipment was about $12,500.[120] The building was opened for use in the fall of 1895. It was at first under the direction of Professor Gilmore, who gave regular instruction in athletic and gymnastic exercises. After the first year an arrangement was made with the Bangor Young Men's Christian Association whereby the gymnasium instructor employed by that institution should also have the care of physical work at the Seminary. This arrangement proving satisfactory, it has been continued till the present time. Under the leadership of the instructor the students are required[121] to attend class drill four days a week.

The Alumni Rooms Secured

The students were leaders in another movement, a little later than the movement for a Gymnasium, which resulted in a very material addition to the equipment of the Seminary, in this case for the advancement of the social life of the students. In the fall of 1901 the Young Men's Christian Association of the Seminary, feeling the need of a social parlor or reception room for the use of the students, approached the Trustees with a request that some provision should be made by them to meet the students' need. The Trustees at once responded favorably to the request. The partitions between the two corner suites on the ground floor of Maine Hall towards the Chapel were removed, throwing the two study rooms and the four bedrooms into one large common room. The students themselves agreed to provide the room with the necessary furnishings, and, with the approval of the Faculty, made

[120] Treasurer's report for 1896. More than one half of this cost was borne by the treasury of the Seminary.

[121] By vote of the Trustees, May 16, 1898.

THE GYMNASIUM
Erected 1895

appeal to the Alumni for assistance to that end. There was thus provided a commodious and pleasant social parlor for the purposes of the students, known as "The Alumni Reception Room."[122] It has also been used as the reading-room of the students' Young Men's Christian Association, and has proved a most agreeable rendezvous for the Alumni whenever they have returned to their *alma mater*.

The Library

The Library is reported as containing in 1882, at the close of the previous period, 15,000 volumes, and as having a permanent fund of $10,000. In 1888 Professor Paine, who had been Librarian since 1873, and whose health for a year or two had not been good, resigned his office, and was succeeded by Professor Ropes.[123] On the suggestion of Professor Paine, as he was leaving the Librarian's office,[124] the Trustees authorized the refurnishing of the Library with adjustable instead of fixed shelving, and the recataloguing of the books according to the Dewey decimal system.[125] The laborious process of making these fundamental changes in a library of over 16,000 volumes was carried out successfully under the care of Professor Ropes, being completed during the summer of 1892.[126] At the same time the room was remodeled. Professor Ropes having resigned the office of Librarian in 1901, Miss Carrie Smythe Green was appointed in his place, serving until January, 1906. Notable additions during this period were as follows: from William E. Gould, Esq., of Portland, eighty-five volumes of Bampton lectures, in 1885–86; in the same year, from two anonymous friends of the Seminary, $125 for exegetical works;

Additions

from the library of the late Professor Roswell Dwight Hitchcock, D.D., of Union Theological Seminary, forty-seven volumes in 1887–88, and three hundred

[122] At first, because of a liberal donation by the Treasurer of the Seminary, it was called the John L. Crosby Reception Rooms; but, Mr. Crosby objecting to this designation, the name was changed; see programs for Seminary Anniversary of 1902.
[123] T. R., June 5, 1888.
[124] Ibid.
[125] Cat., 1888–89, p. 17.
[126] T. R., June 3, 1890; Cats., 1888–89 to 1892–93.

fifty-five volumes in 1900–01; from the library of the late Charles Dummer, of Hallowell, the donor of the Dummer fund for needy students, two hundred fifty-four volumes, and from an anonymous donor $100 for books, in 1888–89; from the library of the Rev. Sewall Tenney, D.D., late of Ellsworth, Maine, three hundred thirty-six volumes in 1890–91; the same year, from Rev. George W. Field, D.D., of Bangor, seven volumes, from whom personally or by bequest came two hundred sixteen volumes of the " Revue des Deux Mondes " in 1891–92 and 1892–93, twenty-two volumes in 1897–98, eight volumes in 1898–99, fifty-three volumes in 1899–1900, and finally three hundred eighty volumes in 1900–01, or a total of six hundred eighty-six volumes from this source; by bequest of the Hon. A. G. Wakefield, of Bangor, a complete set of one hundred ninety-five bound volumes of Littell's " Living Age," together with a fund of $300 for the continuation of the work, in 1892–93; from the library of the Rev. Israel P. Warren, D.D., late of Portland, two hundred sixty-four volumes and two thousand and forty pamphlets in 1893–94; the same year from the Rev. Samuel Macauley Jackson, D.D., of New York City, $60 for the purchase of books; from the library of Rev. Henry T. Cheever, D.D., late of Worcester, Mass., one hundred fourteen volumes in 1897–98; from the library of the Rev. J. G. Davis, D.D., late of Amherst, N. H., one hundred fifty-three volumes in 1900–01; the same year eighty-five volumes from the late Professor D. S. Talcott, D.D., of Bangor, and in 1901–02 one thousand and fifty-two volumes from the same source. To the permanent fund of the Library had been added $1,000 through the liberality of R. W. Wood, M.D., of Jamaica Plain, Mass., in 1888, and the following year an equal amount from Mr. B. B. Thatcher, Esquire, of Bangor, as a memorial of his father, George A. Thatcher, Esquire, late Vice-president of the Trustees. At the close of this period the Library had grown to more than twenty-three thousand five hundred volumes, or fully fifty *per cent.* over

the number in 1882,[127] while the library fund for the purchase of books and current periodicals had increased to over $12,000.[128]

Two or three petty changes in the routine of Seminary life were made during this period. One of these, which we have already glanced at,[129] was the setting back of Anniversary from the first Wednesday of June to the third Wednesday of May. This date for Anniversary was maintained, however, only from 1895 to 1903, when there was reversion to the preceding date, the first Wednesday in June. This was by a vote of the Trustees taken at their annual meeting in 1903 [130] by which they determined that the Seminary year should begin Thursday of the last full week in September and close with the first week in June of each year.

Change in Time of Anniversary

For long, how long is not clear from the records, it had been customary to hold public oral examinations of all three classes at Anniversary time. Judging by the reports of the successive Conference Visitors such examinations would seem to have given general satisfaction. The Visitors for 1894, however, expressed some dissatisfaction and proposed a new method, as follows:

Form of Final Examinations

> "They feel the inadequacy of the examinations to show the work done by the instructors and the results secured by the students, and they would recommend that the examinations, *as at present conducted*, be abolished, and such examinations (written and oral) substituted as shall compare favorably with the examinations sustained by students in law and medicine." [131]

In 1896, whether or not as a result of this criticism by the Visitors of 1894 does not appear, the Faculty are reported by the Visitors of that year to have made 'a new departure in

[127] Cat., 1902–03, p. 24.
[128] Cat., 1899–1900, p. 22; Treasurer's statement rendered the Trustees, May 13, 1901.
[129] See *ante*, p. 218.
[130] T. R., May 18, 1903.
[131] Conf. Mins., 1894, p. 102.

the matter of examinations, without the endorsement of the Trustees, however. It had been left optional with each instructor to conduct his annual examinations orally or in writing. Five students only were examined orally in public, these in Greek and Hebrew only, and there was a class-room exercise in public speaking by the Senior class, but no oral public examinations in systematic theology, church history, English exegesis or homiletics ', to the manifest surprise of, and condemnation by, the Visitors.[132] So far as appears there was a return to the old custom the following year.

Union with Cobb Divinity School Proposed

In 1894 there was some consideration by the Trustees of the question of uniting the Seminary and Cobb Divinity School, the theological school of the Free Baptists situated in Lewiston, Maine, in connection with Bates College. At the annual meeting of the Trustees in 1894 a committee was appointed to make the necessary preliminary inquiries.[133] At the annual meeting of 1895 the committee reported that such union was inexpedient.[134]

Seventy-fifth Anniversary, 1895

The Seventy-fifth Anniversary of the Seminary was celebrated in 1895, as in the case of the Fiftieth Anniversary celebration being reckoned from the graduation of the first class in 1820 and not from the establishment of the Seminary in 1816. The exercises were held on Tuesday of Anniversary week, May 14, in the First Congregational Church. Professor Paine, the senior member of the Faculty in years of service, presided. The prayer was offered by the Rev. George W. Field, D.D., of the Third, or Central, Church. Two addresses were given, the first by Professor Henry Leland Chapman, D.D., 1869, a Trustee from 1885, and President of the Board of Trustees from 1887. The second was by the Rev. Edwin Pond Parker, D.D., 1859, pastor of the Second Congregational

[132] Conf. Mins., 1896, p. 26.
[133] T. R., June 5, 1894.
[134] T. R., May 13, 1895. Cobb Divinity School was discontinued in 1908.

Church of Hartford, Conn. He is a grandson of Dr. Pond, a son of Rev. Wooster Parker, 1832, who was a Trustee from 1856 to 1884, and a son-in-law of Professor Samuel Harris.[135] The subject of Dr. Parker's address was "Christianity as the Consummation of a Continuous and Manifold Revelation of God's Truth and Grace to Mankind." Its burden is well borne in the title. It was a most scholarly and able address, wholly abstract, however, from the celebration in progress. Professor Chapman's address was a review of especially the earlier history of the Seminary, and marked by his accustomed ease and felicity of style. A large part of the address, relating to the religious conditions attending the establishment of the Seminary, has been quoted *verbatim* elsewhere, and all parts of it have been taken into consideration in connection with the proper portions of this history. We may well quote his closing paragraph:

"It is time to hear, in a single word, the conclusion of the whole matter. An institution born of a great revival — dedicated by its founders to the supreme Christian service of evangelization — supported for many years by the freewill offerings of God's people, and then entrusted with large sums of money given by rich and poor alike, to administer in the interests of Christ's Kingdom an institution whose history shines with acts of heroism, self-denial and victory — enriched by the labors, and hallowed by the lives, of scholars and saints — an institution that has done more than any other to make the State of Maine a Christian commonwealth, and, in proportion to its means, as much as any other to evangelize the world — such, brethren, is the institution whose life of three-quarters of a century we celebrate this evening; and if our celebration is not to be a mockery, it must be the witness, not only of our gratitude to God, and of the recognition of our indebtedness to the fathers, but also of our own willing consecration to the maintenance of what we have received from God and our fathers."

[135] *Mirror*, May 18, 1895.

Chapter IX

FROM THE CLOSE OF THE YEAR 1902–03 TO THE END OF THE CENTURY: THE ADMINISTRATION OF DR. BEACH

Just a year before the close of the preceding period, at the annual meeting of the Trustees, May 19, 1902, the Board received the resignation of Professor Sewall from the Fogg Professorship of Sacred Rhetoric and Oratory, and the Lectureship on Pastoral Theology, the resignation to take effect the next year. Professor Sewall had served since September, 1875,[1] or, when his resignation should take effect, twenty-eight years. The resignation was laid on the table for the time being; at a special meeting of the Trustees held in August following it was accepted.[2] At the annual meeting of 1903 the Trustees voted to continue Professor Sewall's salary till the ensuing September, and passed the following vote:

Resignation of Professor Sewall

"Voted that Professor John Smith Sewall, D.D., having resigned the chair of Sacred Rhetoric in the Seminary, after a distinguished service of twenty-eight years, the Trustees desire, in accepting his resignation, to place on record their profound sense of the singular fidelity and the great value of his labors, both in the work of instruction, and in everything pertaining to the welfare and efficiency of the Institution. He has enjoyed the affection as well as the confidence of his pupils, and of all, however connected with the Seminary, who are solicitous for its Christian character and its intellectual standing.

"The Trustees, accepting the unwelcome fact that he feels the advisability of relief from the routine of teaching, desire to assure him of their

[1] T. R. for date given.
[2] T. R., Aug. 6, 1902.

grateful appreciation of his long and honorable service, and in token of their appreciation they desire, with his permission, to have his name still borne on the catalogue of the Seminary with the title of Emeritus Professor." [3]

Made Professor Emeritus

The permission desired was granted and his name appeared among the members of the Faculty in each succeeding catalogue till that of 1911–12. After his retirement from the performance of full professorial duty he still continued to give each year the course of lectures on English Literature which he had been in the habit of giving, and to attend, and take part in, certain other Seminary exercises. From the house, 319 Union Street, where he had lived during his active service, he removed to a small house, No. 20 Fifth Street, near the Seminary, which he had purchased and remodeled in 1903, and where he continued to reside until his death. Professor Sewall's wife died in 1905; and thereafter till his death his sister-in-law, the widow of Professor Stearns, and her only child, a daughter, made their home with him. Professor and Mrs. Sewall's only son, Benson, who had graduated from Bowdoin College in 1883 and who was a member of the Seminary class of 1888, was drowned while skating on the Penobscot River, December 28, 1887. His body was not recovered till the ensuing spring. This tragic occurrence led Professor Sewall and his wife to make a trip to Europe during the following summer, in the course of which he attended the World Missionary Conference sitting in London. He later made other visits to Europe, the longest and most leisurely coming in 1907, when he was Professor Emeritus and had ample time to gratify his taste for travel and his love for the beautiful. Returning home, he resumed his quiet, retired life of reading and study near the scene of his long service, and amid the host of friends he had made. He died at his home on Fifth Street, Wednesday, October 11, 1911, in the eighty-

His Later Life

[3] T. R., May 18, 1903.

first year of his age, mourned as few men have been in the life not only of the Seminary but of the city of Bangor. At the funeral, which was held in Hammond Street Church, there were tributes from President Beach, his successor at the Seminary, from Rev. Charles A. Moore, D.D., his pastor, and from President William DeWitt Hyde, of Bowdoin College, of which Professor Sewall was a graduate, where he had taught for eight years, and in which he had been a member of the Board of Overseers from 1875 to 1885, and of the Board of Trustees from 1885 to his death.

His Death

Dr. Beach called attention to the extraordinarily fine and ennobling conditions under which Professor Sewall had been reared and educated, and to the like circumstances of all his work as pastor, chaplain and Professor, till he became "the best loved man east of the Kennebec." He thus described him:

Estimates of His Character and Work

"As a Christian — broadminded, open to all fresh light upon truth, catholic, simple, tenderly evangelical, the Saint John of Bangor and of Maine. Henry Drummond said that 'the supreme evidence of Christianity is a Christian.' Such supreme evidence all who knew our beloved father and friend, had abundantly and persuasively."

President Hyde naturally spoke of his almost life-long connection as student, alumnus, Professor, Overseer and Trustee with Bowdoin College:

"Bowdoin College has sons whom she recalls with honor and affection in every walk of life: soldiers, scholars, merchants, manufacturers, lawyers, physicians, statesmen, explorers — but none whose character she holds in deeper reverence.

"In the specific work of teaching in Theological Seminaries, Bowdoin has had great sons: Henry B. Smith, Calvin E. Stowe, Daniel R. Goodwin, Egbert C. Smyth, Charles Carroll Everett, Samuel Harris, but none more beloved by his students than Professor Sewall. For he taught not by the intellect alone, but by his total character; not by what he said alone, but by what he was.

"In college towns a professor is seldom known by the name his parents gave him, but usually by some new name deemed more appropriate. This

new name sometimes marks a trifling physical or mental peculiarity, rarely a deep spiritual truth. Yet in the days of his Bowdoin professorship, John Sewall was known in Brunswick as ' The Beloved Disciple.'

" What was the secret of this character we so much admired and loved in him? He shall tell us in his own words; words used by him to express the ideal; but an ideal so cherished that in his case it became experience and fact. He said we should ' live in such fellowship and contact with our divine Master that the touch of unclean things in our daily work shall not soil our whitened consciences.' That is the whole secret, so simple yet so vital. He lived in such fellowship and contact with Christ that he became like the Christ he lived with.

. . . . .

" Think what it means to live in close fellowship and contact with such a Christ as that for eighty years, and there is no mystery about the resulting character. No man could do that without becoming the strong, sweet, genial, generous, simple, earnest man that Professor Sewall was."

Dr. Moore dwelt on certain general characteristics of Professor Sewall. He writes:

" Perhaps the first point on which we should all agree would be that here was a gentle soul, as gentle as any that ever breathed. But that characterization does not go deep enough until we have come at the source of that calm and of that studied consideration of others. To me it seems, rather, that here was essentially a military character, on the one hand a soldier of the Republic, and one who believed in it, as witnessed by the tender of his services more than once, and by the kindling eye and the ringing voice, when men spoke of their country and of those days when arms were borne; on the other hand, a soldier of the Cross for sixty-one years, reverent and alert when his great Commander was named, and one with the plain soldierly virtue of putting his last ounce of strength into the least and most menial office which would advance the cause.

" A military character, I say, not in his love of strife — he was above all other things a man of peace — but in the perfect discipline which he imposed upon himself, the studied control of body and mind, that every power might be at the call of whatever good thing he espoused. He was soldierly in his loyalty, knightly in his generosity to those who were not of his mind.

" If to those who had eyes to see, he suggested the type of the Happy Warrior, it was not because happiness had always been his lot, or because he had been unscathed in the battle of life. Rather did he move among us

as one of life's veterans, wounded again and again, but hiding his scars, lest any allusion to grief of his should take away the sunshine for another, struggling toiler or little child.

. . . . .

"Again, this Great Heart was a friendly man. With him the deepest philosophy of life, the essence of theology and of religion, resolved itself into the single term: Friendship, man's highest duty to his kind, his truest relation to his God.

. . . . .

"Now this combination of strength and tenderness we find accounted for in our friend's quiet faith in God. He had a righteous scorn of cant; but he had an equally great pity for one who was ashamed to acknowledge his dependence on the higher power, or who must keep secret a purpose to live by the law and the help of that power. To him religion was a perfectly natural relation.

. . . . .

"You who are gathered here are well aware of Professor Sewall's broad-minded love of the church. He was a churchman not because he believed the church the only ark of safety, but because he believed it supremely the witnessing institution for the way of God with mankind, the molder, however haltingly and imperfectly, of Christlike men, and the forum for the teaching and application of those truths which shall yet make all men brothers and sons of God."

The following Monday, October 16, 1911, at the weekly vesper service in the Seminary Chapel, a service which Professor Sewall commonly attended and at which he often gave the address, the several members of the Faculty spoke briefly of their late colleague. The principal speaker was Professor Denio, who had known him longest. From his address we extract the following paragraphs:

"He came to Bangor Seminary at the age of forty-five, with experience varied, mind disciplined, an accomplished teacher, in the height of his powers, a ripened man. Such was he when I first saw him after four years in this Seminary."

After speaking of the various forms of work which he undertook, Professor Denio continues:

"These three features, rhetoric, English literature and vocal culture, were his distinctive contributions to foundation work for his department. Before four years of service, as I have said, he had his department completely in hand. The amount of work he accomplished with his classes and the excellence of the results were a marvel when I first knew him. The ease and naturalness on the part of students when they graduated often caused surprise and always brought commendation. . . .

"The thing that ought to be done by him, must be done. There was inflexibility on that point, though no austerity. I am certain that I never saw an act that could be called discourteous or ungracious. If I had seen such an act I am sure that it would stand out in memory with painful distinctness as at variance with his ordinary treatment of others. I am likewise sure that he was constantly appreciative of good in others, and I know from repeated conversations during these many years that he was always pained when compelled to see something wrong in others. He was affectionate in his friendships, and ever glad to render service to friends, and to everybody.

"Of his Master he was a humble disciple. From his humility he was never moved by expressions of appreciation or admiration. Such expressions came because of work he had accomplished or of character he had achieved. Bangor had begun to call him her St. John.

. . . . .

"He was ruled by love, by devotion to his Master and to whatever was dear to his Master. Hence his love for all Christian work and every form of Christian service, the world over. One might think that so beautiful a Christian character was the fruit of hysterical raptures. Far from it. He sorrowfully said that he did not have that fulness of sense of personal presence and communion with his Saviour of which he read and which he believed many others to have.

"I do not believe that he interpreted his religious experience with full accuracy. Probably none of us do that. Certainly he understood the Christian experience of others to contain something which his did not contain. We may rightly say that his religious life did not contain ecstatic uplifts, although it was filled with love and devotion to his Master. Whatever he thought of it, we know, to adapt words quoted from him, that he 'lived in such fellowship and contact with his divine Master that the touch of unclean things in his daily work did not soil his whitened conscience.'

"The bed-rock of his character was his integrity. He was a choice and beautiful product of the Gospel of duty. His sense of duty was blended with personal devotion to his Master. The two were inseparable. Now one element would be the more perceptible — now the other. Either as a motive was final."

Early in his freer years as Professor Emeritus, Professor Sewall wrote and published a narrative of his experiences as Captain's clerk with the Perry Expedition to Japan in the years 1850 to 1854, immediately after his graduation from Bowdoin. This narrative was entitled, "The Logbook of the Captain's Clerk. Adventures in the China Seas," and was dedicated to the survivors of the Perry Expedition, of which, he says, less than a score were then living. "I feel," he writes, "as if I were alone with my memories, a survivor of a vanished epoch of history." He was chiefly responsible for the three General Catalogues of the Seminary issued in 1890, 1895 and 1901, pieces of work which well illustrated his fidelity to duty, and painstaking carefulness. In his will, beside other bequests public and private, was one of $1,000 to the Seminary.

Professor Sewall's resignation a full year before it came into force gave the Trustees ample time to find his successor. At their annual meeting in May, 1903,[4] they elected to the vacancy the Rev. David Nelson Beach, D.D.

Succeeded by Dr. Beach

Dr. Beach was born at South Orange, New Jersey, November 30, 1848. He graduated from Yale in 1872, and from the Yale Divinity School in 1876. He was ordained to the Congregational ministry June 15, 1876, at Westerly, Rhode Island. He was pastor of the Pawcatuck Church of Westerly, Rhode Island, 1876 to 1879; of the Congregational Church of Wakefield, Mass., 1879 to 1884; of the Prospect Street Church of Cambridge, Mass., 1884 to 1896; of the Plymouth Church of Minneapolis, Minnesota, 1896 to 1898; of the First Church of Denver, Colo., 1899 to 1902. In Denver he lost his wife and, resigning his church, he returned to New England. Here he engaged in literary work and supplied in various pulpits till his election to the chair of Sacred Rhetoric and Oratory at Bangor. Fifty-four years of age only, he came in the full maturity of his powers to his new field and work. His five pastorates, chiefly in metropolitan churches,

[4] T. R., May 18, 1903.

had brought him a varied experience and a wide acquaintance. Shortly after his entrance upon his work, December 18, 1903, he was married to Miss Dora Freeman, of Wakefield, Mass. For about nineteen years prior to her marriage Miss Freeman had been a highly successful and much beloved teacher at Hampton Institute, Hampton, Virginia, a school chiefly for negroes and Indians, founded by the late General Samuel C. Armstrong.

Installation of a President

For some time the Trustees had been contemplating the installation of a President of the Seminary. August 31, 1854, a committee of the Trustees was appointed to revise the By-laws of the Seminary. The revision was reported to the Trustees, and adopted, September 28, 1854. In the revised article relating to the Professors it was provided that "one of them [whom] may be elected by the Trustees, President of the Institution." [5] In accordance with this article, as would appear, Dr. Pond was elected President, his name first occurring with that title in the catalogue of 1856–57, and so onward till his death in 1882.[6] He himself refers to his being "constituted President of the Faculty." [7] From Dr. Pond's death for a score of years the Faculty is listed in the order of seniority of service, and with no other designation than the title of their respective chairs. According to custom, presiding at Faculty meetings and special executive work fell to the oldest member in service, and usually the clerical and routine executive work to the youngest. Forgetful, seemingly, of their revised By-laws of 1854, the Trustees, in 1901,[8] authorized their Secretary, Rev. Henry L. Griffin, D.D., to obtain legal opinion "on the right of the Board under its charter to elect a President of the Seminary." The inquiry revealing no obstacle, at the same meeting at which Dr. Beach was elected Fogg Professor of Sacred Rhetoric

[5] T. R., now in use.
[6] See Cats., 1857 to 1882.
[7] Pond, *Address*, p. 12; cf. *Autobiog.*, p. 83.
[8] T. R., May 13, 1901.

and Oratory and Lecturer on Pastoral Theology, he was also elected President of the Seminary.[9] It was anticipated and expected that to this officer should fall in future such duties as were usual with the heads of other educational institutions.

Change in Time of Inauguration of Professors

Until the period of Dr. Beach's Presidency it had been customary for the inauguration of the Professors to take place, usually at the close of their first year of service, occasionally, as in the cases of Dr. Pond and Professor Herrick, coincidently with their beginning work. Professor Hulbert, who began work in 1902 and was inaugurated in 1903, was the last member of the Faculty to conform to the old custom. With the coming of Dr. Beach it was tacitly understood that thereafter, in accordance with the custom of Andover and some other Seminaries, Professors at Bangor should be inaugurated only at the close of a probationary period of three years. In the case of Dr. Beach, for reasons personal to him, his inauguration to the Fogg Professorship and also to the Presidency did not take place till the end of four years of service, on Tuesday, June 4, 1907. As the first inauguration of a President in the history of the Seminary, the exercises were more than usually elaborate. Invitations to attend the ceremony had been sent to all the other Congregational Seminaries and to many other educational institutions inclusive of all the New England colleges. Dr. Beach was formally inducted into his office by Professor Henry L. Chapman, D.D., President of the Board of Trustees. The installing prayer was by the Rev. Henry L. Griffin, D.D., Secretary of the Trustees. Professor Francis B. Denio, who had just completed twenty-eight years of service with the Seminary, extended the greetings of the Faculty. Rev. Charles O. Day, D.D., a classmate of Dr. Beach at Yale University and President of Andover Theological Seminary, the oldest of the Congregational sisterhood of Seminaries,

Inauguration of Dr. Beach

[9] T. R., May 18, 1903.

brought the greetings of the sister Seminaries. Dr. Beach's inaugural was entitled "Ideals in Ministerial Preparation." The ideals dwelt upon were the studious life, the mastery of the primary truths, the utterance of these as an evangel, a life of service unto sacrifice, a life of faith, and the life hid with Christ in God.

Work in His Department

A year after his arrival, after he had had time to lay hold of the multifold duties of his place, Dr. Beach announced his conception of the work in the chair of Homiletics and Pastoral Theology as follows:

"To help students to love and to use good English, to train them toward effective public speaking, to introduce them to those social studies which were never so necessary to the best results in ministerial work as now, and to acquaint them with the principles and more important methods of preaching, of church administration and of pastoral service, are aims of the department of Homiletics and Pastoral Theology. Through and beyond these is the aim to induce in students, by God's blessing, a passion for preaching, a passion for winning souls, and a passion for discerning, experiencing and imparting those elements of Divine Truth which transfigure and save." [10]

He summarized his work under six heads, as follows: Vocal Culture, English, English Literature, Sociology, Homiletics and Pastoral Theology. The subject of English Literature continued to be treated by Professor Sewall in an annual course of lectures till his death in 1911.[11] The work in Vocal Culture was provided for by the employment of assistants. Mr. Newell Walter Edson, A.B., of the University of Maine, gave instruction in 1904–05; Mr. Walter Everett Prince, M.A., of the same institution, in 1905–06; Mr., later Professor, Windsor Pratt Daggett, Ph.B., of the same institution, in 1906–07, and again from 1908 to 1911; Rev. Charles Elmer Beals, Bangor 1905, Dartmouth 1907, in 1907–08, also giving instruction in English; Mr., later Assistant Professor, now

[10] Cat., 1904–05, p. 20.
[11] Cats., 1904–05 to 1910–11.

Professor, Herbert Carlyle Libby, A.B., of Colby College, from 1911 to the present time. In the matter of Sociology, the practical phases, as related to the work of the pastorate, have been treated by President Beach himself in connection with the lectures on Pastoral Theology. The introductory and more scientific phases of the subject have been presented by various helpers from outside. Professor Charles William Augustus Veditz, Ph.D., LL.D., of George Washington University, Washington, D. C., lectured in 1904–05; Professor Robert James Sprague, Ph.D., of the University of Maine, gave instruction from 1907 to 1912, or until his removal to the Massachusetts Agricultural College, Amherst, Mass. Since his removal there has been no instruction in technical Sociology. In the matter of English not a little assistance was given by Mrs. Dora Freeman Beach, who had long given instruction in that subject at the Hampton Institute, Hampton, Virginia. The work in Homiletics and Pastoral Theology President Beach has always done himself, by lectures, and by personal drill in sermon writing and criticism. His lectures in Homiletics have resulted, as in the case of Professor Sewall, in a syllabus printed for use with his classes.

Rhetorical Exercises

A few years prior to the close of Professor Sewall's work a rhetorical exercise for all the classes was introduced, to be held once in three weeks in the Chapel, at which the Faculty were to be present, and which was under the direction of the members of the Faculty in turn. The exercise was to consist of an essay or paper and a discussion designed to develop in the students the power of extemporaneous speaking.[12] This exercise, though well conceived and likely to prove a valuable adjunct to the class-room work in the department of Homiletics, soon fell out for lack of interest.[13] A few years later the exercise was resumed, but

[12] Cat., 1899–1900, p. 19.
[13] It is announced in the Cats., from 1899 to 1903.

now every week, and consisting of debates by members of the Junior class, and the preaching of a sermon by each member of the Middle and Senior classes once during the year, together with the reading of Scripture and hymns. This exercise, at which there is criticism by a limited number of students and by the Faculty, has proved a most valuable addition to the homiletic discipline.[14]

Annual Opening Address Instituted

As holder of the newly established office of President of the Seminary, Dr. Beach began his public work on Thursday, September 24, 1903, on the instance of the Faculty, with an innovation, an address open to the general public as well as to the members of the Seminary. The subject of this opening address was "Hidings of Power in Theological Education." Since then the Seminary year has been opened regularly by an address by some member of the Faculty. In a statement published about the time he began his work in the Seminary, Dr. Beach said: "What I want to do is not to revolutionize this Seminary, but to add to and broaden it, keeping up and increasing the great work which is being done here."

Changes in Faculty

Not the most immediate, but the most important, duty as President of the Seminary which Dr. Beach has had during his administration has been to lead in finding new men to fill three out of the five chairs in the Faculty, one of them twice, and also the Librarian's office.

Resignation of Professor Beckwith

The first chair to be vacated was the Buck Professorship of Christian Theology. After thirteen years and four months of service in that chair, Professor Beckwith sent in his resignation towards the close of the academic year 1904–05, in order to accept the position of Illinois Professor of Systematic Theology in Chicago Theological Seminary to which he had been elected. His resignation was accepted by the Trustees at their annual meeting of 1905, to take effect July 1 of that year. The

[14] See Cats., from 1908–09 onward.

Trustees, in accepting his resignation, made record of " their appreciation of his devoted service, his stimulating power, and his Christian fidelity in the chair which he had held for the past thirteen years." [15] Like his predecessor in the Buck Professorship, Professor Lewis F. Stearns, Professor Beckwith had been lecturer on not only Systematic Theology but also Church Polity. On the latter subject he at first lectured each year during the spring term to the Seniors; but after 1900 he was accustomed to lecture only every other year to both the Senior and Middle classes.

Scope of His Work

The work in Systematic Theology was introduced and prepared for by courses in the Theory of Knowledge, Psychology and Philosophical Ethics. At first practically all the work in Systematic Theology was done during Middle year, but during the later years of his service the Middle year was devoted to Apologetics and the constructive, systematic work was postponed to Senior year.

Its Method and Spirit

The method and spirit of his work in Systematic Theology are well set forth in his first full statement of the courses in his department as follows: [16]

" The principle by which every doctrine is developed and tested is the person of Jesus Christ as set forth in the Gospels and interpreted in the Epistles. The method of investigation is first to ascertain by induction the facts of revelation, and then to follow this biblical idea with an inquiry as to the rational grounds on which it rests. In connection with the systematic treatment of these subjects, there is constant reference to present problems and controversies in the Christian church. The student is made acquainted with the literature of each topic; by readings and essays he gains a first hand knowledge of the various schools of theology. Questions and discussions are freely invited at every lecture, and frequent examinations aid in familiarizing the class with the work undertaken. It is the aim of this course to lead each student through a thoughtful and reverent investigation of the contents of faith, to cultivate a well grounded independence in the presentation of Christian truth, and to initiate him into a theology which is both scriptural and rational, that is Christian, and which can therefore be preached."

[15] T. R., June 5, 1905.
[16] Cat., 1893–94, p. 20.

In the catalogue for 1900–01, in making a rearrangement of the courses of his department, he opens the statement of the work done with these words: "The aim of this department is to ground the student in the principles of a sound theological method." At least in expression, the emphasis of the department was changing from a formulated system on a biblical basis to a training in method. About the same time he began giving optional courses in the theology of Ritschl and Horace Bushnell.

Publications

Professor Beckwith's work in the class-room resulted, in 1899, in the printing (not publishing), for use in his classes, of an "Outline of Christian Theology," a book of 252 pages.[17] Seven years later, or a year after his departure from Bangor, he published a work entitled "Realities of Christian Theology, An Interpretation of Christian Experience," following along the general lines of his previous book, but "neither a compendium nor a text-book, but rather a presentation of the contents of faith as limited and at the same time illumined by Christian experience."[18]

Coming of Professor Lyman

In place of Professor Beckwith there came to the chair of Systematic Theology Professor Eugene William Lyman, M.A. He was born at Cummington, Mass., April 4, 1872, and prepared for college in his home town. He graduated from Amherst College in 1894. After teaching a year at Williston Seminary, Easthampton, Mass., and another at Lawrenceville School, Lawrenceville, N. J., he entered Yale Divinity School, from which he graduated in 1899. Until 1901 he was Hooker Fellow of the Divinity School, studying at Halle, Berlin, and Marburg in Germany. He was ordained to the Congregational ministry at Cummington, Mass., August 14, 1901, after his return from abroad. From 1901 to 1904 he was Professor of Philosophy in Carleton

[17] From the press of John H. Bacon, Bangor, Me.
[18] Preface of the work, p. viii.

College, Northfield, Minn., and the succeeding year Professor of Systematic Theology in the Congregational College of Canada at Montreal. Thence he came to Bangor.[19] He was inaugurated June 2, 1908, his inaugural address being entitled "The Ethical Trend in Present Theology."

Professor Lyman made the following announcement regarding the work of his department in the catalogue for 1905–06:[19]

"In this department the aim is to develop in the student the power of scientific thinking about religion, to determine the relation of religion to the other great types of human experience, and to criticize and organize the historic contents of the Christian faith in such a way as to adapt it to modern needs and at the same time to lose none of its power, but rather to foster its further unfolding. In the conduct of the work the method of class discussion is freely employed, in order to secure accuracy and independence of thought. After a point of view has been attained, wide and careful reading is required; the student is led to seek for the continuity of truth, and to find in the history of religious ideas their criticism and evaluation. Further, he is brought to as clear and adequate formulation of results as possible, partly through the aid of text-books and partly by means of lectures. Such conclusions, however, are sought not in the spirit of dogmatic finality, but for the sake of spiritual effectiveness and growth."

Aim of His Work

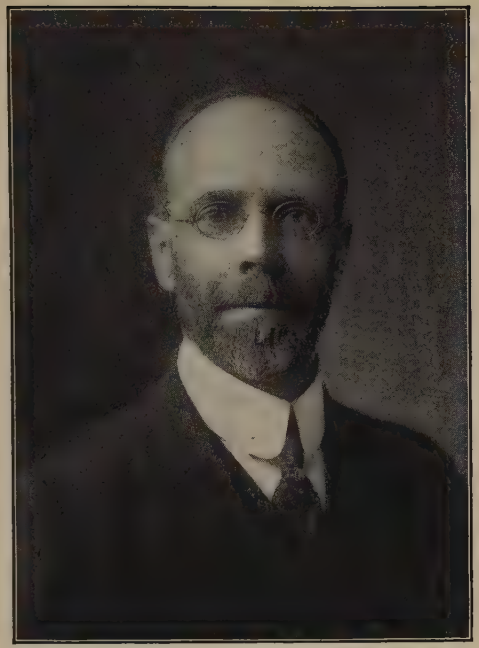
Method and Spirit

This comprehensive statement of the aim, methods and spirit of his work Professor Lyman did not change during the eight years of his stay at Bangor. His conception of his work in Christian Theology was more specifically given in his annual statement of work in this discipline as follows:

"On the basis of history and psychology this course seeks, first, to set forth the essence of Christianity; secondly, to comprehend the spiritual significance of the fundamental Christian beliefs, and to estimate their validity; thirdly, to trace out the practical import of the essence of Christianity and of its valid beliefs, for the upbuilding of character and of society. . . . The motive of the course is to bring out as fully as possible the practical meaning of the Christian faith for the deepest needs and noblest hopes of mankind."[21]

His Work In Theology

[19] Cat., 1905–06, p. 20.
[20] Ibid., p. 19.
[21] Cats., 1911–12, 1912–13, p. 24.



REV. WARREN J. MOULTON, PH.D., D.D.
Professor of New Testament Language and Literature, 1905-

REV. EUGENE W. LYMAN, D.D.
Professor of Systematic Theology, 1905-1913

Professor Lyman gave the usual preparatory courses in Psychology, Ethics, the Philosophy of Religion and Apologetics. He also gave in various years elective courses in the Theology of Schleiermacher and Ritschl, American Theologians, the Essence of Christianity, the Psychology of Religion, and each year a Seminar in Theology. The course of lectures on Congregational Polity given by Professor Beckwith was continued, on his departure, by Professor Denio, instead of Professor Lyman. In 1909 Professor Lyman gave the Nathaniel W. Taylor course of lectures in theology in his theological *alma mater*, Yale Divinity School. The course was later published in a volume to which was given the title of " Theology and Human Problems, a Comparative Study of Absolute Idealism and Pragmatism as Interpreters of Religion." In 1911, soon after Anniversary, Professor Lyman and his wife sailed for Europe, where he remained, engaged in advanced work in Germany and France, till January, 1912. He returned in time to resume his work at the opening of the second half-year of 1911–12.[22] Professor Lyman proved a strong and attractive teacher, was endowed with an unusually winning personality, and attached to himself strongly the successive classes of students. Sundry attempts were made to draw him from his work at Bangor, as to the chair of Systematic Theology in Auburn Theological Seminary, to the Presidency of Carleton College, but he remained in the Buck Professorship till the close of the year 1912–13.

Resignation of Professor Lyman

December 20, 1912 he resigned the chair, the resignation taking effect on July 1 following, to accept appointment to the then newly established chair of Philosophy of Religion and Christian Ethics in Oberlin Theological Seminary, where he has since worked.

The Trustees, in accepting[23] the resignation of Professor Lyman, entered on their records the following minute:

[22] President's Reports for 1911 and 1912.
[23] T. R., June 2, 1913.

"The Trustees of Bangor Theological Seminary, in accepting the resignation of Professor Lyman, do so only under the compelling sense that his call to Oberlin is from God. They offer their felicitations to the sister Institution on receiving Mr. Lyman as a Professor and co-laborer.

Trustees' Characterization of Professor Lyman

"They bear witness to his signal qualifications and successes as a teacher, beloved by the students, due to a blending of intellectual ability of a high order, moral insight, spiritual experience, with a rare, well-rounded manhood. The good of the Seminary has ever been in his thoughts, and plans for its increased efficiency were maturing in his thought. His faithfulness to administrative duties has been noteworthy. His lively interest in the good of the churches and the City of Bangor has been actively and unremittingly expressed. His social spirit, and that of Mrs. Lyman, have developed ties of enduring friendship and won a large circle of loyal friends. His departure is regretted by the Trustees, his colleagues, and the student body, and they will carry with them best wishes for future success in their new field of work."

After patient and prolonged search a successor to Professor Lyman was found in the Rev. John James Martin, Ph.D., of Calvary Congregational Church, Montreal, Canada. He was elected at the annual meeting of the Trustees in June, 1913, the election to become effective July 1, 1913, the same day that Professor Lyman's release became effective. Professor Martin was born in Carnkie, Cornwall, England, February 10, 1870, making thus, with Professors Barbour and Gilmore, three members of the Faculty who, in the first century of the Seminary, have been alien born. When about twenty years of age, Dr. Martin came to the United States, going to Michigan, where he made his preparation for college. He was graduated from Albion College, Albion, Mich., in 1900, and from Chicago Theological Seminary in 1903. He was given, at the close of his Seminary course, the Blatchford Fellowship and studied for the ensuing two years in Germany, receiving the degree of Doctor of Philosophy at Halle. On returning to this country, he taught temporarily at Chicago Theological Seminary in 1905–06. He then took the pastorate of the Austin Con-

Coming of Professor Martin

gregational Church of Chicago, having been ordained June 29, 1903, at Rollo, Ill., where he had preached during his Seminary course. He continued in the pastorate of the Austin Church till 1910, when he was called to Calvary Church, Montreal. Dr. Martin was inaugurated in connection with the Anniversary of 1916, on Tuesday, June 6, the subject of his inaugural address being, "Theology and the Obligations of the Christian Church Today."

New Testament Department

The second chair demanding President Beach's attention was that of New Testament Language and Literature. The incumbent of this chair, Professor Ropes, besides performing the duties of his chair, had served as Librarian from 1888 till 1901. The increasing burden of the duties connected with the Library compelled him to lay these duties down in the latter year. In the fall of 1902 he was suddenly prostrated with an illness from which he only gradually recovered, so that the work of his chair during the year 1902–03 was either performed by an advanced student, who took the class in elements of Greek, or was compensated for by extra work in other departments. For the two succeeding years, 1903 to 1905, Professor Ropes resumed his teaching but with manifest difficulty, so that assistance was deemed necessary. By an arrangement made between Professor Ropes and the Trustees it was agreed that he should remain at the head of the department and an associate should be provided who should relieve him of the burden of the work. Such associate was found in the course of the summer of 1905[24] in the Rev. Warren Joseph Moulton, M.A., Ph.D., then pastor of the Congregational Church of Athol, Mass. Professor Moulton was born at Sandwich, N. H., August 30, 1865. Having prepared for college at Tilton Seminary in his native State, he spent one year at

Professor Ropes' Illness

An Associate Provided in Professor Moulton

[24] T. R., June 4, 1906, at which meeting the Trustees confirmed for three years beginning Sept. 1, 1905, the tentative appointment made the previous summer.

Boston University and then went to Amherst College, where he graduated in 1888. For the next two years he was engaged in teaching in Leal's Fitting School for Boys, at Plainfield, N. J. He then entered Yale Divinity School and was graduated there in 1893, receiving the Hooker Fellowship for further study. This study he carried on for the next two years in connection with Yale University. From 1895 till 1898 he pursued his studies still further in Germany, chiefly at the University of Goettingen, where he obtained the degree of Doctor of Philosophy. Returning to the United States, he taught in the Semitic and Biblical Departments of Yale University from 1898 to 1902. The following year, 1902–03 was spent in travel, mainly in Palestine and Greece. Returning again to the United States, he preached at various places, eventually settling as pastor of the Congregational Church of Athol, Mass., in 1904. He was ordained to the Congregational ministry at New Haven, Conn., June 6, 1898. Before coming to Bangor he had written various articles for Hastings' "Dictionary of the Bible" and for scientific journals in America and Germany.[25] He thus came to Bangor splendidly equipped for the work of his department by both extensive study and practical experience in teaching, and having demonstrated his scholarly ability in literary productions of a high order.

Professor Moulton Made Full Professor

Professor Ropes continued to be known as "Hayes Professor of New Testament Language and Literature," while Professor Moulton was called "Associate Hayes Professor."[26] This relationship of the two men in the department continued for three years. In 1908, however, Professor Ropes' continuing infirmity precluding any expectation that he would resume his teaching, he resigned the position of Hayes Professor and asked that his Associate be advanced to his place. At the

[25] Cat., 1905–06, p. 15.
[26] Cats., 1905–06 to 1907–08.

annual meeting of the Trustees of that year [27] his resignation was accepted and Professor Moulton elected to the Hayes Professorship. At the same time Professor Ropes, having declined to be continued as Professor Emeritus after the manner of Professor John S. Sewall, was elected Librarian. Already in 1906, having been relieved of his professorial work by Associate Professor Moulton, and Miss Carrie S. Greene, who had been Librarian from 1901 to January of 1906, having given up the work in the Library, Professor Ropes resumed the charge of the Library which he had had from 1888 to 1901. This position of Librarian he continued to hold till his death. Also he continued to reside in the north end of the old Commons House, No. 333 Hammond street, where he had lived from 1882. At his own request and by vote of the Trustees, Professor Ropes continued as an active member of the Faculty, meeting with those members active in the teaching and taking equal part with them in all their deliberations and decisions. Thus he continued, intimately related to all the ongoing of the Seminary except its teaching work, until the morning of March 28, 1914, when he was stricken with paralysis, which confined him to his room, and from which he never recovered. Constantly reading and interested in all that went on in the Seminary, he lingered thus till January 5, 1915, when he died.

Professor Ropes becomes Librarian

Death of Professor Ropes

On his resignation of his active professorial position the Board of Trustees, through their President, Professor Henry L. Chapman, had expressed to Professor Ropes their very high and grateful appreciation of his long and most memorable labors in his Professorship, as well as their sincere regret that he was unwilling to continue as Professor Emeritus.[28] Professor Ropes at that time had been connected with the Seminary for twenty-seven

Tribute of the Trustees

[27] T. R., June 1, 1908.
[28] Ibid.

years, with the exception of Professor Denio being by far the oldest member of the Faculty in years of service. At his death, therefore, he had served the Seminary for almost thirty-four years. The funeral services were held in the Hammond Street Church, and addresses were made by the pastor of the church, the Rev. Christopher W. Collier, and by President Beach of the Seminary. Mr. Collier, as his pastor, spoke of his profound devotion to the church and his helpfulness as a parishioner; also of his genuineness, his sincerity, and his aspiration for righteousness. Very aptly President Beach based his address on Paul's words found in Roman xii: 11, 12, Not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer.

Professor Ropes was a man of wide reading not only along the lines of his professional work but also in general literature.

Characterization

He had a very retentive memory and was exceedingly alert of mind, seeing the point of a remark or grasping the meaning of a passage instantly and exactly. So instantaneously and surely did his own mind do its work that he had great difficulty in accommodating himself to the slower working mind of the immature pupil or of the perpetual plodder. His scholarship was most minute and painstaking, as may be observed in an article on " Irenæus of Lyons " which was published while he was a Resident Licentiate at Union Theological Seminary.[29] His residence and early education abroad made him a ready linguist and apt at translation, as was manifest in his association with Professor Egbert C. Smyth, of Andover Seminary, in the translation of Uhlhorn's " Der Kampf des Christenthums mit dem Heidenthum," under the title " The Conflict of Christianity with Heathenism." This work was done while he was a pastor at Ellsworth, Maine. During his professorship he made various contributions to theological magazines.

[29] See the *Bibliotheca Sacra* for April, 1877.

Professor Ropes' associate for three years, Professor Moulton, upon election to the full professorship, having served the probationary period now required, was duly inaugurated, together with Professor Lyman, who likewise had completed three years of service,[30] Tuesday, June 2, 1908. Professor Moulton's inaugural address was upon "The Present Outlook in the Critical Study of the New Testament." As was to be expected from one so thoroughly trained, and having already had so much experience in teaching, in Biblical lines, Professor Moulton at once, on entering on his duties as Associate Professor, was able to make a mature statement of the principles and methods of his work, and to present a large variety of lecture courses, regular and elective. His principles and methods he outlined as follows:

Statement of Professor Moulton's Work

"The aim in this department is two-fold: first, to instruct the student in the method of exegesis, and thus equip him for independent work in interpretation; and, secondly, to stimulate an interest in and enthusiasm for New Testament study.

"The first year is devoted largely to a grammatical and exegetical study of the Synoptic Gospels with some attention to the problem of their relationship. This is supplemented by an outline of the history of New Testament times.

"The courses of the second year are in the Pauline Epistles, and these are followed in the Senior year by an investigation either of the origins of the several New Testament books, or of the course of thought and leading religious ideas which they contain.

"The electives are designed to give the student an opportunity to make a detailed study of as large a portion of the New Testament as possible during his stay in the Seminary."

In addition to the History of New Testament Times he has offered courses on Introduction to the Greek New Testament, Introduction to the Books of the New Testament, the Theology of the New Testament, the History of the New Testament Canon, the Teaching of Jesus, the Book of Reve-

[30] T. R., June 1, 1908.

lation, a study in apocalyptic conceptions and imagery. In addition to instruction in New Testament Greek, Professor Moulton has also offered courses in Syriac and the Old Syriac Gospels.

Professor Moulton in Palestine

In the winter of the year 1911–12 Professor Moulton received the offer of the position of Director of the American School of Oriental Research, with headquarters at Jerusalem. At their annual meeting in June, 1912,[31] the Trustees gave him leave of absence for the ensuing academic year in order to accept of this offer. Professor Moulton, with his wife, sailed immediately for Europe, *en route* for Jerusalem. Later he was joined by Mr. James Homer Nelson, of the then Middle class, who was granted leave of absence to make special studies with Professor Moulton in Palestine. The latter was engaged not only in directing the work of the School in Jerusalem, but also in much touring and some exploration. He returned to America in 1913 in time to resume his regular work at the Seminary with the opening of the year 1913–14. Until the departure of Professor Lyman, who had occupied the south end of the old Commons House, No. 331 Hammond Street, Professor Moulton had occupied a hired house at No. 25 Fourth Street. On his return from Palestine, Professor Lyman having gone to Oberlin and his house being vacant, Professor Moulton moved into this house, which had been well renovated during the previous summer.

Elementary Greek

The instruction in the elements of New Testament Greek which we have noted as being introduced in the previous period by reason of the changing conditions of the collegiate study of Greek, and which for many years was looked after by members of the Faculty, had gradually come to be given by some one specially provided for the purpose. The first person specifically named for this work in the catalogue, succeeding the names of the Faculty,

[31] T. R., June 3, 1912.

was Mr. Archibald Henry Young, A.M., in 1903–04, the first year of Dr. Beach's Presidency. Later instructors have been as follows:

Instructors in Greek

Mr. Howard Austin MacDonald, during 1904–05; Mr. Harry Stratton Martin, a graduate of Carleton College in 1903, and doing some work in the Seminary, 1906–07; Mr. Charles Elmer Beals, a graduate of Bangor in 1905, and of Dartmouth College in 1907, also doing graduate work at the Seminary, 1907–08; Rev. Charles Morell Bainton, a graduate of Owens College, Manchester University, England, in 1899, and of Lancashire Theological College, England, in 1902, also doing graduate work in Bangor Seminary, 1908–09. From 1909 to the present time the work of instruction in elementary Greek has been in the competent care of Mr. Elmar Trickey Boyd, M.A., one of the submasters of the Bangor High School.

Resignation of Professor Hulbert

At the annual meeting of the Trustees in June, 1906, that body received a communication from Professor Hulbert resigning the chair of Ecclesiastical History, his resignation to take effect September 1 following. In accepting his resignation the Trustees voted to retain his name in the catalogue for the ensuing year as a Professor on leave of absence.[32] Professor Hulbert's idea of the aim of his department had been as follows:

"It is the principal object of instruction in Church History to discipline the mind and to prepare the student to go to his life-work with an historic spirit, that he may view that work in its historic setting, and that he may have at his disposal the experience of the centuries in the application of spiritual truth to men's needs. It is a constant aim to acquaint the student with current religious life throughout the world as explained by the past, so that, having mastered the story of the spiritual life of the whole race, he may be interested to keep up with it and help others to understand it and receive therefrom a healthful stimulus to right living." [33]

[32] T. R., June 5, 1906; Cat., 1906–07, pp. 9 and 19.
[33] Cat., 1902–03, p. 14.

Professor Hulbert continued the work of Professor Paine in preparation for the proper study of Church History by a preliminary course in Ancient History and the study of Greek Philosophy. His work in Church History was done in part through lectures, in part through the study of collateral text-books.

Scope of His Work

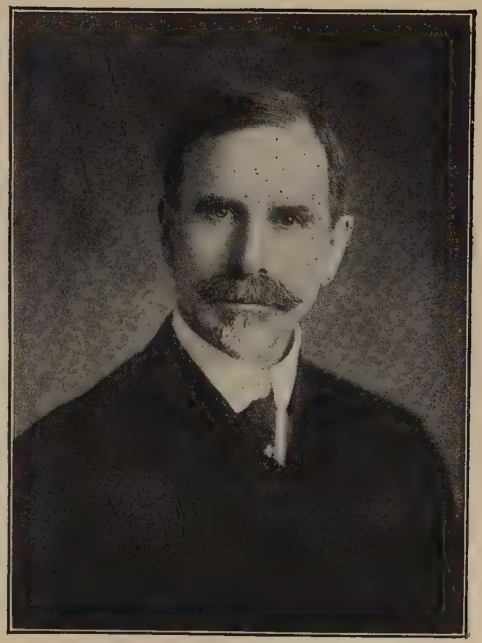
The larger part of the year following his resignation was occupied with a visit to Russia to investigate Russian ecclesiastical conditions. On his return to America he spent some time writing and lecturing on the results of his investigations, but ultimately resumed the work of the ministry. From 1907 to 1911 he was pastor of the High Street Congregational Church of Portland, Maine. From 1911 till 1914 he was engaged chiefly in literary work. Since 1914 he has been pastor of the Congregational Church, Groton, Conn.

Subsequent Movements

At the same meeting of the Trustees at which Professor Hulbert's resignation was received and accepted, he having intimated his intention to resign some time before, the Trustees elected as his successor, the Rev. Calvin Montague Clark, pastor of the Centre Congregational Church of Haverhill, Mass. Professor Clark was born January 30, 1862, at Hartford, Wis. His preparation for college was made at the Preparatory School connected with Beloit College, Beloit, Wis. He was graduated from Williams College in 1884. The succeeding year he taught in a boys' preparatory school in Saratoga Springs, New York. Entering Andover Theological Seminary in the fall of 1885, he was graduated in 1888, being awarded on graduation the Winkley Fellowship for further study. From July, 1888, to March, 1890, he studied at the Royal University, Berlin, Germany. Returning to this country, he was ordained and installed pastor of the First Congregational Church of Wolfeborough, N. H., where he served till the spring of 1893. From 1893 to 1906 he was pastor of the Centre Church of Haverhill.

Coming of Professor Clark

REV. JOHN J. MARTIN, PH.D.
Professor of Systematic Theology, 1913-



REV. CALVIN M. CLARK, D.D.
Professor of Ecclesiastical History, 1906-

Professor Clark's work has been done on the following lines:

Character of His Work

"The aim of the required work in this department is to obtain a fairly comprehensive survey of the entire history of the Church, and of the preparation for that history in the life of the ancient pagan world, that the student may enter upon the practical work of the ministry with the historic temper, and with some understanding of his place in the current of Christian life and thought. Emphasis is laid upon the organic, vital nature of the Church, therefore upon the genesis and growth of its institutions, doctrines and methods of work. The conditions and influences of times ancient and mediæval are constantly compared with the conditions and influences of the times present, the differences being explained, the similarities noted." [34]

In addition to the work usual in the department of Ecclesiastical History, Professor Clark has offered electives in the History of Congregationalism, the History of Christian Doctrine, the History of the Church in England, and in Early Christian Literature. Since 1914 he has lectured on Congregational Church Polity, having taken over this work from Professor Denio, who lectured on the subject from 1905 to 1914. Professor Clark was inaugurated on Tuesday, June 1, 1909, his inaugural address being entitled "John Calvin's Theory of the State."

Old Testament Department

The only chair in the Faculty that has not received a new incumbent during this period is that of Old Testament Language and Literature, established in 1882, and having had but one occupant, Professor Francis B. Denio. Other members of the Faculty have come and gone, while Professor Denio has continued to instruct successive classes, with singular patience, skill and efficiency, in the elements of Hebrew, and in the more advanced subjects which fall to his department. In accordance with the custom, after the relieving of Dr. Pond of the Seminary's corres-

[34] Cat., 1909–1910, p. 18.

pondence, of making the youngest member of the Faculty the Secretary of that body charged with official correspondence, Professor Denio was Secretary from 1886 to 1896, in succession to Professor Sewall, who served from 1876 to 1886. Since 1905 he has served as Registrar, his long service and intimate acquaintance with the students and all the affairs of the Seminary from 1879 onward making his conduct of this office of peculiar value to the Faculty in particular, and also to the whole Seminary. On the twenty-fifth anniversary of his connection with the Seminary, at the opening of the year 1904–05, Professor Denio delivered the Annual Opening Address, his subject being, "The Authority of the Hebrew Prophets." [35] In 1898, at their annual meeting,[36] the Trustees, on request of Professor Denio, granted him a year's leave of absence, to begin in 1900, in order that he might study in Germany and Palestine. Circumstances were such, however, that this well-earned leave, after twenty-one years of work, was not taken advantage of. Nine years later, in 1907, the request for leave of absence was again preferred by Professor Denio, and again granted by the Trustees, on the condition that he provide for instruction in his department during his absence.[37] The year for which request was made was 1908–09, and that year Professor and Mrs. Denio spent in Germany, Professor Denio spending considerable time also in Palestine in the spring of 1909. They returned to Bangor in time to resume work with the opening of the year 1909–10. Since that time till the present he has gone steadily forward with his work in the Old Testament department, and in his other lines of service for the Institution, steadily ripening as an instructor, and respected and beloved by a generation of generations of students. A lifelong subject

Work of Professor Denio

Professor Denio's Year Abroad

[35] This lecture was later published. See the *Bibliotheca Sacra*, Jan. 1905, p. 105, and April, 1905, p. 287.
[36] T. R., May 16, 1898. The request, dated May 16, 1898, is on file.
[37] T. R., June 3, 1907.

of study with him has been the Holy Spirit, and two volumes from his pen treat of Him, His Nature and His Work.[38]

Changes in Curriculum

In speaking of the various changes in the Faculty during these last three periods in the life of the Seminary, that is, from 1870 to the present time, some note has been made of the subjects or courses offered by each instructor. At this point is presented a summary of the changes in the curriculum during the past forty-six years. Two main forces have been at work to modify the curriculum. The first of these, already sufficiently treated, was the change in the collegiate character of the students, necessitating the introduction of more or less of college work, a change culminating in the instituting of the English course. The second force, common to all theological institutions, was the great expansion of theological knowledge, resulting in the subdividing of former general courses into two or more special courses, and the appearance of altogether new courses. So far as Bangor is concerned, the years 1880 to 1882, when there were so numerous changes in the Faculty, might be taken as the dividing line, though there are indications of expansion and multiplication prior to that time. As already intimated, the older instructors were accustomed to teach, if not explicitly at any rate implicitly, many of the disciplines later explicitly distinguished in the statements as to studies published in the annual catalogues. Hence the differences between the earlier and the later periods are largely apparent rather than real. Nevertheless recent years have seen at Bangor, as at most other good Seminaries, much expansion of the curriculum and multiplication of distinct subjects.

We have already noted, in speaking of Professor Sewall, the emphasis laid by him upon the vocal and literary phases of ministerial education. In 1876–77 appears in the course

[38] The first volume with the title, *The Supreme Leader, a Study of the Nature and Work of the Holy Spirit*, appeared in 1900; the second, entitled, *The Supreme Need*, in 1913.

of study the subject of Introductory Philosophy given by Professor Barbour. The retirement of Professor Talcott, and the division of his work between two younger men, Professors Ropes and Denio, were made manifest almost at once in a far greater particularity in the announcement of courses in the two new departments of Greek and of Hebrew. Professor Ropes presents a course in 1881–82 on the History of the Bible and Its Translations with particular reference to the Revision of 1881. In the same academic year the subject of Biblical Theology is included. Soon there appear courses in Old and New Testament Introduction and Theology. In 1887–88 appears the subject of Old Testament History. In 1892–93 two new courses are given, the History of Ancient Philosophy by Professor Paine, and, as already noted, Sociology by Professor Sewall. With the coming of Professor Beckwith to a permanent place, in 1893–94, there appear the subjects of Psychology and Ethics, the latter of which he subsequently [39] divided into Philosophical and Christian Ethics. In 1896–97 he gave a course in the Theory of Knowledge. The coming of Professor Gilmore was marked by the introduction of Logic and Biblical History in 1893–94, and his continuance by a course on New Testament History and on Comparative Religion in 1897–98. In 1900–01 there appear courses on Introduction to Philosophy by Professor Beckwith and on Old Testament Literature by Professor Denio. Somewhat earlier Professor Beckwith had drawn the distinction between fundamental and Christian theology, and had presented courses in the Philosophy of Religion and Apologetics.[40] In addition he had presented such highly specialized electives as the Theology of Horace Bushnell and Ritschlian Theology. In 1902–03 Professor Denio presented a course in Normal Discipline as a basis for the training of Sunday School teachers; in 1905–06, the Old Testament as

[39] Cat., 1899–1900. Psychology had previously been called Mental Philosophy.
[40] See especially Cat., 1900–01, for a careful statement.

Literature; in 1907–08, Old Testament Geography. With the coming of Professor Moulton in 1905 there appear courses in the History of New Testament Times, Introduction to the Greek New Testament; in 1907–08, the History of the New Testament Canon, and the Book of Revelation; in 1908–09, the Teaching of Jesus. Professor Lyman, who also came in 1905, introduced no new subject till 1907–08, when he gave a course on the Essence of Christianity. In 1909–10 he gave a course on the Psychology of Religion. His successor, Professor Martin, in his first year, 1913–14, specialized still further this last topic of Professor Lyman's as the Psychology of Christian Experience. As already noted, the subject of Comparative Religion was originally introduced by Professor Gilmore in 1897–98. With Professor Gilmore's departure in 1899, the subject was dropped. In 1906–07, the course was resumed by a special arrangement, the lecturer being the Rev. Dr. Henry L. Griffin, of Bangor, Secretary of the Board of Trustees.[41] Since then the course has been continued annually, and has appeared under the department of Christian Theology with the following description of the work:

Lectures in Comparative Religion

"The lectures in this course are concerned with a comparative study of the historical religions. Starting with a discussion of the principles fundamentally involved in the study of religion itself and the methods to be employed, a detailed study of primitive and the historical religions is presented. By the use of the same the endeavor is to show the historical development of religion, its law of development, and its adequate and ultimate revelation in Jesus Christ and Christianity. By such a comparative study, in the light of history, psychology and ethical development, the place of Christianity is shown. The literature of the subject is carefully noted. The student has pointed out to him the methods, materials and final results, and is thus enabled intelligently to pursue the subject later, and to estimate his own religious faith."

Professor Clark, who came in 1906, introduced work in Early Christian Literature in 1906–07, and courses in the

[41] T. R., June 3, 1907; Cat., 1907–08, p. 11.

History of Christian Doctrine, the History of Congregationalism and the History of the Church in England, all in 1907–08.

Propædeutic

A course of lectures introductory to theological study was introduced in 1910–11, and is given each year to the new students by the several members of the Faculty. These lectures include such topics as the Relation of Theological Studies to General Culture, the Interrelation of the Individual Branches of Theological Study, Methods of Study, the Use of Books and the Library, etc. They are given once a week during the first quarter. It would thus appear that the members of the Faculty had responded to the demand of the times for subdivision and specialization as far as their limited number, and the peculiar character of the most of the student body, would warrant. The presentation of subjects along certain lines, in which there has been much enlargement in some Seminaries, is at present precluded by the small number of the Faculty, and the comparatively limited endowment.

Supplementary Instruction

Besides the courses, either prescribed or elective, presented by the regular members of the Faculty, the present period has seen a notable increase in the supplementary means of instruction. The Bond Foundation courses have been given each year almost without interruption.[42] The character of these has not materially changed during this period, and they have proved a remarkable enrichment of the curriculum.

Bond Foundation

Mission Conferences

In the first year of Dr. Beach's Presidency two new series of lectures, additional to those on the Bond Foundation, were instituted. The first of these was the Mission Conferences,[43] or, as they were later designated, Conferences on Christian Work.[44] This series was

[42] See *ante* p. 294, and the full list in the Appendix, pp. 391ff.
[43] Cats., 1903–04 to 1905–06.
[44] Cats., 1906–07 to 1909–10.

opened with a conference on foreign missions, held in the Chapel, on the afternoon and evening of November 30, 1903. Advantage was taken of the presence of several missionaries of the American Board in eastern Maine, in connection with a movement inaugurated by the Board to increase throughout the country the interest in foreign work. Missionaries from Japan, Turkey and India, with Secretary James L. Barton, presented the work in these three fields. A similar conference on home missions was held in the Chapel from the 5th to the 7th of March, 1904. The previous conference was limited to the Congregationalists of the State. This last conference was interdenominational and State-wide, representatives of various denominations giving addresses. A third conference was held December 11 and 12, 1904, devoted to both home and foreign missions and primarily for Congregationalists only. A fourth conference was held December 5, 1905, with several specialists and practical workers considering the subject of " Young Men and the Church." The last of these conferences was held in the year 1906, and considered work with young people.

" Convocation Week "

The second of the series of supplementary lectures was more comprehensive, and by its rapid growth to prominence and power practically absorbed the series of conferences begun the same year. This second series has become what for several years has been known as " Convocation Week." In the catalogue for 1903–04 appeared the following announcement:

" In accordance with the practice so strongly marking Theological Education in these days, of bringing students into personal touch with great living experts, the generosity of friends of the Seminary has temporarily provided for three courses of supplemental lectures. These have been named for three eminent deceased Professors of the Seminary. These lectureships, with their incumbents for the current year, are:

The Enoch Pond Lectureship on Applied Christianity. Lecturer for the Year 1903–1904, The Rev. Daniel Evans, A. B. (Class of 1889), of Cambridge, Mass.

The George Shepard Lectureship on Preaching. Lecturer for the Year 1903–04, The Rev. Charles E. Jefferson, D.D., Pastor of the Broadway Tabernacle, New York City.

The Samuel Harris Lectureship on Literature and Life. Lecturer for the Year 1903–04, The Rev. Philip S. Moxom, D.D., of Springfield, Mass."

The first of these courses of lectures was given on five successive days, February 15–19, 1904, in the hall at the Bangor Y. M. C. A. building. They were held here rather than at the Seminary Chapel, since Mr. Evans was to speak on "The Labor Question and Christianity," and desired to reach manual laborers as well as the students. The second course announced was postponed till the year 1904–05, and the third until the year 1905–06, these postponements indicating how inchoate and uncertain the whole plan was. For the year 1904–05 there were announced, for the Enoch Pond Lectureship, the Rev. Robert Allen Hume, D.D., of the A. B. C. F. M., in India; for the George Shepard Lectureship, Dr. Jefferson, and for the Samuel Harris Lectureship, the Rev. Gaius Glenn Atkins, D.D., of Burlington, Vermont. Dr. Jefferson's course, on "The Preacher as Prophet," came first, being given in the Seminary Chapel, December 12–16, 1904, following closely after the conference of that year on home and foreign missions. Dr. Hume's course, on various topics connected with modern missions, did not come till April 24–28, 1905; and Dr. Atkins', on certain poets and modern prophets, followed close on the heels of Dr. Hume's course, May 8–12, 1905; all being given evenings at the Seminary Chapel. Dr. Jefferson's course had attracted so much attention that special invitations to the Seminary graduates and ministers over the State were sent out by the Faculty prior to both Dr. Hume's and Dr. Atkins' courses, and for visiting graduates entertainment was given at Maine Hall and the Boarding House, and for other visitors help was given in securing entertainment. It was plain that the courses were being highly appreciated, and hence efforts were made to make the courses still more service-

able. To this end a most important change, suggested by the President's wife, was made. For the year 1905–06 it was decided to group the lectures all together in one week in mid-winter, in order to save those who desired to hear the lectures from coming to Bangor more than once, and, if possible, to give the lecturers a wider hearing. The week between the close of the first half and the opening of the second half of the Seminary year was selected. All usual Seminary exercises were omitted. To the programme were added conferences, an occasional address by other speakers and a luncheon. The Gymnasium was fitted up as a dormitory. The ministry at large throughout the State were notified by mail, others outside the State by advertisement in the " Congregationalist." The change was a most happy one. Attendance was increased at once, and some years the accommodations of the Seminary have been taxed to the full. This same year, 1905–06, the gathering was felicitously termed by one of Bangor's Congregational ministers " Convocation Week," and thus the week was christened. It has since become one of the great occasions of denominational life in New England, the influence of the gathering being felt in every corner of the State of Maine and far beyond. A full list of the lecturers in Convocation Week is given elsewhere.[45]

The Library

During this period the Library has increased from about twenty-four to nearly thirty thousand volumes. The death of Professor Ropes in January, 1915, removed one who was not only well acquainted with the technique of library administration, but familiar with almost all lines of theological literature, and, from his long service in the Seminary Library, knowing its resources thoroughly. From the time of Professor Ropes being stricken down, in March, 1914, till the close of the Seminary year, 1914–15, the active work in the Library was done by Miss Carrie F. Rich, daughter of Mr. Everett Frost Rich, who, in

[45] See Appendix A.

succession to Mr. John Leland Crosby, has served as Treasurer and General Agent of the Seminary since Mr. Crosby's death in 1908. The directing of the Library, however, was still done by Professor Ropes. On his death it was decided to find some one who should act exclusively as Librarian. After careful search the Rev. Frederick Torrel Persons, M.A., was secured, and he took charge of the Library in November, 1915. Mr. Persons was graduated from Yale University in 1894, and from Union Theological Seminary in 1902. He took his Master's degree at Columbia, also in 1902. The years from 1894 to 1899 were spent in teaching, in the Cheshire Academy and the Falls Village High School in Connecticut. After graduation from Union Seminary he was assistant pastor of the United Congregational Church in New Haven from 1902 to 1904, being ordained May 5, 1903. He preached in Woodbridge, Conn., from 1904 to 1911, and at Mt. Carmel, Conn., from 1911 to 1915.

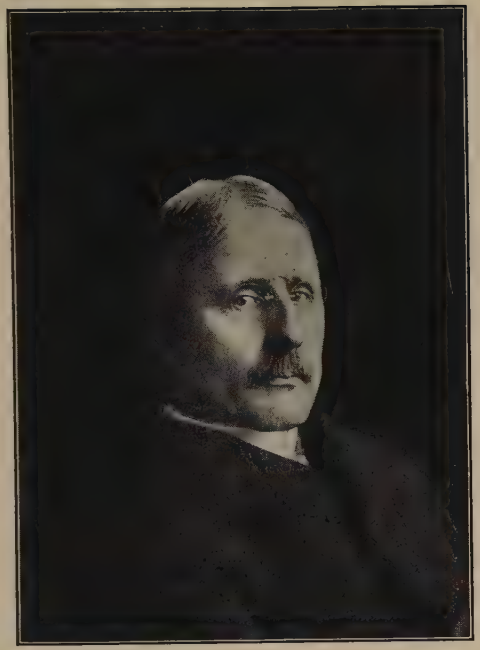
New Librarian

The permanent funds of the Seminary have been considerably increased since 1903. In 1901, at a special meeting,[46] the Trustees voted to receive a bequest from Mrs. Eliza W. Wingate, of Boston, given in memory of her sons, Abbott P., and William T. Wingate, "to found and establish one or more scholarships . . . , the income of said funds to be used in aid of needy and meritorious students." The amount received from the bequest was $5,700, and it became available in May, 1905. Five scholarships of $45 each were established, named after the family, and assigned according to the judgment of the Faculty.[47] At their annual meeting of 1902[48] the Trustees voted to receive a bequest from Mrs. Sarah A. Edgecomb, of North Bath, Maine, "to be held in trust, the income to be used to help young men who are

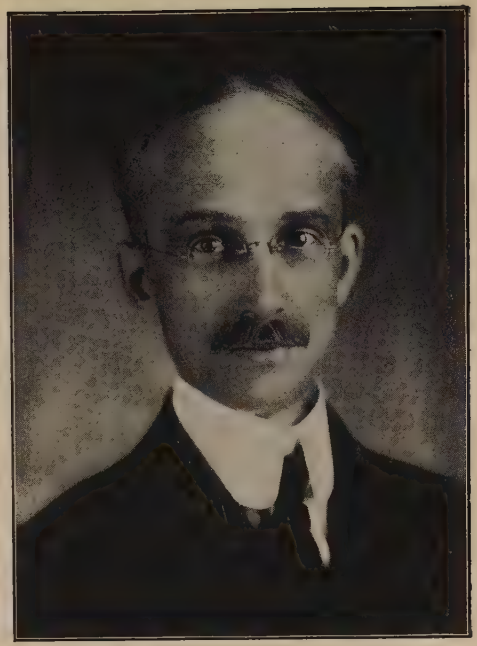
Finances

Wingate Scholarships

[46] T. R., Nov. 15, 1901.
[47] Cat., 1904–05, p. 28.
[48] T. R., May 19, 1902.



REV. HENRY L. GRIFFIN, D.D.
Trustee, 1891-
Secretary of the Trustees, 1894-



REV. FREDERICK T. PERSONS, M.A.
Librarian, 1915-

studying for the ministry." The whole amount received from this bequest was $4,100, the larger part of it in 1903.

Edgecomb Scholarships

From the income there were established three scholarships of $40 each, to be assigned by the Faculty. This fund is named after the donor, and the scholarships accruing from it were first announced in the catalogue for 1904–05.[49] During the year 1915, six new scholarships were added to those already mentioned

Cummings and Carter Scholarships

Three of $1,000 each came from the estate of the late Mrs. Annie L. Cummings, of Portland, to be known as the E. C. Cummings Scholarships, in memory of her husband. Three more, also of $1,000 each, are to be known, two as the A. D. Carter Scholarships, and one as the H. Addie Carter Scholarship, after a gentleman and his wife, of Lowell, Mass. These scholarships, together with the Fund for Indigent Students, the Washburn Fund, the Dummer Fund, and the Cleaves Scholarships, constitute all

Total Beneficiary Funds

the beneficiary funds now available for outright gift to needy students. They amount to a little more than $62,000. Since 1904 the Trustees have granted the President a small sum additional each year, the fund being known as the " President's Fund."[50]

Further large additions to the permanent funds received during this period have been as follows: a legacy from D. J.

Permanent Funds

Sawyer, of Jonesport, Maine, of $2,000 in 1909; a legacy from Rev. John O. Fiske, D.D., of Bath, Maine, a graduate of the Seminary in 1842, a Trustee from 1874 to 1890, and from 1843 to 1883 pastor of the Winter Street church of Bath, of $1,000 in 1910; a legacy from Mrs. Lucy H. Field, the widow of the Rev. Dr. George W. Field, the founder of the Field Scholarships, of $1,500 in 1911; a legacy from John P. Webber, of Bangor, of $1,000, in the same year; a legacy from John Barrows, of Augusta,

[49] Cat., 1904–05, p. 28.
[50] T. R., May 30, 1904; Cat., 1904–05, p. 29.

Maine, of $5,500 in 1912; another legacy, the same year, of $1,000, from Professor John S. Sewall; a legacy from James C. Braman, later of Milton, Mass., formerly of Dedham, Maine, of $4,000 in 1914; also in that year the final payment upon a legacy of Miss Anna A. Burnet, of Milton, N. J., left in 1909, the total amount accruing to the Seminary being over $25,000; in 1916, from the estate of Mr. Frank H. Holyoke, a wealthy lumberman, of Brewer, Maine, between $11,000 and $12,000.

During the period now under consideration one addition was made to the real estate owned by the Seminary. In 1908 the house numbered 353 Hammond Street, next west of Professor Denio's, was acquired at an expense of $4,625. Until the arrival of Professor Martin in 1913, the house not being needed for a member of the Faculty, it was rented to persons outside the Faculty circle. On the coming of Professor Martin, the house, No. 331 Hammond Street, where his predecessor, Professor Lyman, lived, having been taken by Professor Moulton, the house acquired in 1908 was repaired, somewhat remodeled, and occupied by Professor Martin; here he has since lived.

New House Bought

Until 1912 there had been no means of lighting employed in the Seminary but oil lamps or gas. Gas was first introduced into the old Commons House, then occupied by Professors Pond and Shepard, and into the Chapel, in the fall of 1859, and into Maine Hall in 1902. Until 1912 also there had been no means of heating in the Library but furnaces, and none in Maine Hall but a coal stove for each suite of rooms. All students were still obliged to carry their fuel up several flights of stairs from the basement of Maine Hall, and all the ashes back as many flights into the basement. The presence of three furnaces in the basement of the Chapel was a constant menace to the Library housed on the floor above. The Gymnasium was furnished with a steam-plant when it was built

Introduction of Electricity and Steam-Heat

in 1895. At their annual meeting in June, 1912,[51] the Trustees voted to put steam-heat and electric lights into the Chapel and Maine Hall. As a result, the heating was accomplished by replacing the old furnaces in the basement of the Gymnasium with new ones of sufficient capacity to form a central heating plant for that building, the Library and Maine Hall. Maine Hall only was provided with electric lights. The lights were first used in Maine Hall October 7, 1912, and steam was first turned on in Maine Hall October 8, and in the Chapel, October 9, of the same year. As a result of the delay in the installation of this new equipment, the fall term for the year 1912–13 did not begin until October 9, instead of September 25, 1912.

Other Material Improvements

During the summer of 1913, preceding Professor Moulton's return from his year in Palestine, the house he was to occupy, vacated by Professor Lyman, was extensively renovated, and a new steam-plant installed. At the same time in the other half of the house, occupied by Professor Ropes, the heating plant was renovated. These changes, with repairs and improvements on other buildings and the grounds the same summer, were made at an outlay of nearly $3,000.[52] During the summer of 1915 a piazza was added to the house occupied by Professor Martin, No. 353 Hammond Street, which, with extensive repairs and improvements about other houses and the grounds, cost the Seminary about $1,900.

Administrative Changes

Several changes in the administration of the Seminary which well deserve record have been made since Dr. Beach came to the head of the Institution.

At their annual meeting in 1904 [53] the Trustees appointed a committee, consisting of Mr. John L. Crosby, Treasurer and General Agent of the Seminary, Rev. Edwin P. Wilson and

[51] T. R., June 3, 1912.
[52] President's annual report for June 1, 1914.
[53] T. R., May 30, 1904.

Mr. George H. Eaton, "to inquire into the advisability of granting degrees, with power to present the matter to the Legislature to obtain the right to grant such degrees." [54] Thus far in the history of the Seminary a diploma had been furnished those who completed the prescribed course. The earliest form of this diploma has already been given.[55] The later forms have not been materially changed. The committee of the Trustees, having come to the conclusion that the power to grant degrees should be obtained, made application to the Legislature for the necessary authorization, and this was granted, by an act approved March 15, 1905, as follows:

Granting of Degrees

Legislative Authorization

"State of Maine

In the Year of our Lord One Thousand Nine Hundred and Five.

An Act to Extend the Powers of the Trustees of Bangor Theological Seminary.

"*Be it enacted by the Senate and House of Representatives in Legislature assembled,* as follows:

"Section 1. The Trustees of Bangor Theological Seminary are hereby authorized and empowered to confer Degrees in Divinity upon such of its graduates, and upon such other persons, as may be determined by said Trustees to be suitable candidates for such Degrees.

"Section 2. This Act shall take effect when approved." [56]

By a vote of the Trustees at their annual meeting in June, 1905,[57] the matter of the conditions on which degrees, and especially that of Bachelor of Divinity, should be granted, was referred to a committee consisting of President Beach of the Faculty, and Professor Chapman, President of the Trustees, with power. This committee reported to the Trustees at their annual meeting in 1906,[58] and the following provisions were adopted: [59]

[54] Just ten years before, in 1894, a petition signed by forty-six students, being all but four of the students then in attendance, had been sent in to the Faculty, requesting them to take the steps necessary for granting degrees. Four years later a similar step was taken by the Alumni at thier annual meeting.

[55] See *ante*, p. 79.

[56] Cat., 1905–06, p. 12.

[57] T. R., June 5, 1905.

[58] T. R., June 4, 1906.

[59] Leaflet issued in the summer of 1906; cf. Cat., 1906–07, pp. 14f.

"CONDITIONS FOR THE DEGREE OF B.D.

1. *The three years course, or its equivalent.*

2. *A working knowledge of Greek at entrance.* (If this is wanting, as much work in New Testament as if it were not wanting; which, however, may be completed after the course is ended, and not necessarily in Bangor.)

Conditions

3. *The Degree of B.A., or an equivalent Degree, or evidence of equivalent culture.* (Obtainable after the course is ended.)

4. *In addition to the studies required for diploma, work in the subjects indicated below equal to the respective hours designated, namely:*

Old Testament,	*3 hours a week,*	*1 year.*
New Testament,	*3 hours a week,*	*1 year.*
History,	*1 hour a week,*	*1 year.*
Theology,	*1 hour a week,*	*1 year.*

(May be done, in part or entirely, after the course is ended, and not necessarily in Bangor. — Those entering with the Degree of B.A. or its equivalent will already have accomplished certain work specified in the curriculum. They will thus be free to give themselves to the further studies required for the Degree of B.D., and will have ample time to complete them during the three years course.)

5. *An average grade of 85 per cent. if in residence, or of 90 per cent. if not in residence.*

6. *Persons already graduated, to be eligible if of equivalent attainments; or on the basis of work, not necessarily done in Bangor, which shall bring them to this standard.*" [60]

These conditions when published were accompanied by the following statement:

"First — Diplomas will be granted for the two[61] and for the three years courses, respectively, as heretofore.

Second — The Seminary intends that its three years diploma shall attest

[60] Certain modifications of these conditions were made in 1912. See T. R., June 3, 1912, and Cat., 1912–13, pp. 40f.

[61] At their annual meeting of June 3, 1907, the Trustees voted that "all reference to the two-years course be omitted from the catalogue for 1907–08." This was the abolition of the course. See pp. 274f.

a thorough, all-round preparation for the ministry, and that its possession shall be a commendation and an honor.

Third — Beyond this, in accordance with the most approved practice of American Theological Schools, the Seminary intends that its Degree of Bachelor of Divinity shall attest marked attainment in preparation for the ministry. The group of subjects required for the degree is comprehensive. Ample time is assigned to them. Work of a high grade in them is insisted upon. This is the meaning of the degree.

Fourth — Students entering with the Degree of B.A., or its equivalent, will be able to fulfill the requirements for the Degree of B.D. during the three years course. (See under Condition 4 above.)

Fifth — Students not so far advanced at entrance will on an average require more time, and this will be granted them. The uncompleted work in such cases need not necessarily be done in Bangor."

The first time that the degree of Bachelor of Divinity was conferred was at the Anniversary immediately succeeding the passage of the act granting the Trustees the power to confer degrees.[62] Up to the present time this degree has been obtained by twenty-one men, either at graduation, or in keeping with the provision for persons already graduated. No other degree in Divinity has ever been granted by the Seminary.

Doctrinal Position of the Faculty

With the double inauguration of Professors Lyman and Moulton in 1908 an important change was made in the doctrinal relation of members of the Faculty to the Seminary, and so, in a very vital and fundamental sense, in the doctrinal position of the Institution. Attention has already been directed to the remarkable freedom in respect to theology and doctrinal belief accorded the Trustees of the Seminary.[63] So far as the fundamental instrument, the Charter of the Seminary, is concerned, this freedom was absolute. This was in striking contrast with the conditions at Andover Seminary. In the case of this institution the Constitution of Phillips Academy, in which the Seminary was established, was made substan-

[62] T. R., June 5, 1905.
[63] See *ante*, p. 25.

tially a part of the act of incorporation of the Academy.[64] By the Constitution, and by the "Additional Statutes," both for the Academy and for the Theological Seminary, doctrinal belief was most carefully looked after, in accordance with the circumstances under which the Seminary arose. The faith of those who were to be inaugurated as Professors in the Seminary was defined at great length.[65] In the case of Bangor, not only was there no hint of a creed or of a theological system in the Charter, but even the first By-laws for the government of the Professors and students, recorded by the Trustees in August, 1820, do not contain a word as to the doctrinal belief of the Professors.[66] That is, the doctrinal faith of the Institution was to be absolutely dependent upon the living faith and wise judgment of the Board of Trustees as this body should be constituted at any given time. And so it has continued down to the present moment. That the Trustees should establish a creed for the Seminary and require subscription to it by the Professors on inauguration is no more than was to be expected in view of the religious conditions of the times in which the Seminary was founded and the example set by Andover Seminary. So far, however, as the first record-book of the meetings of the Board of Trustees reveals, that is, down to May 30, 1832, no formal action had been taken by this body in regard to a creed for the Seminary, or subscription to any creed by the Professors. It is possible that some creed had been subscribed to by the Professors who had served down to 1834, viz., Messrs. Ashmun, Wines, Smith, Fowler, Adams, Bond and Pond, but there is no record of it.[67]

[64] See the Act of Incorporation, p. 213 of the *History of the Andover Theological Seminary* by the Rev. Leonard Woods, D.D., Boston, 1865.

[65] Ibid., p. 238, article twelve of the Constitution; and pp. 247ff., article first of the "Additional Statutes."

[66] When the Society for Theological Education voted, in October, 1815, its financial assistance to the School it did so only so long as the Instructors should maintain and teach the doctrines of grace as contained in the Catechism of the Westminster Assembly of divines, but this was not a provision of the Trustees of the School; see *ante*, p. 33.

[67] Dr. Pond was inaugurated Sept. 12, 1832, and Professor Bond probably at the same time. See *Mirror*, Feb. 7, 1833.

Confession of Faith of 1834

'At a meeting of the Trustees of the Maine Charity School at the Library Room, Maine Hall, in Bangor, on the 11th September, A.D., 1834, a Confession of Faith in fourteen articles was presented, and it was thereupon'

"Voted, That they be adopted as the Articles of Faith of the Institution, that the Secretary cause the same to be recorded, that the Professors signify their assent thereto by subscribing the same as soon as convenient, and as often hereafter as the Trustees may request the same to be done. *Attest,*

George Starrett, *Secy.*" [68]

The creed adopted is given here in full:

"CONFESSION OF FAITH

Article I

"We believe that there is but one God, the sole Creator, preserver and moral Governor of the universe; a Being of infinite wisdom, power, justice, goodness and truth; the self-existent, independent, and unchanging fountain of good.

Article II

"We believe that the Scriptures of the Old and New Testaments were given by inspiration of God; that they contain a complete and harmonious system of divine truth, and are our only and perfect rule of doctrinal belief and religious practice.

Article III

"We believe that, according to the Scriptures, the mode of the Divine existence is such as lays a foundation for a three-fold distinction in the Godhead — the Father, the Son, and the Holy Ghost; and that these three are in essence one, and in all Divine attributes equal.

Article IV

"We believe that the one Supreme God has made all things for himself; that known unto him were all his works from the beginning; and that he governs all things according to the holy and unchanging counsel of his own will, yet in such a manner as that man is a free agent, and accountable for all his actions.

[68] T. R., book now in use, pp. 33–35.

Article V

"We believe that the Divine law, and the principles of the Divine government, are perfectly holy, just and good.

Article VI

"We believe that the first parents of the human race were originally holy, created in the image of God; and that they fell from their original state by voluntarily transgressing the Divine command in the article of forbidden fruit.

Article VII

"We believe that, in consequence of the apostacy, the heart of man, in his natural state, is enmity against God, fully set to do evil, and dead in trespasses and sins.

Article VIII

"We believe that [69] the Son of God has, by his suffering and blood, made a sufficient atonement for the sins of all men; that he is the only Redeemer of Sinners, and that all who are saved are indebted altogether to the sovereign grace of God through his atonement.

Article IX

"We believe that, although the invitations of the gospel are such, that whosoever will may come and take of the water of life freely, yet the depravity of the human heart is such, that no man will come to Christ, except the Father by the special and efficacious influences of his Spirit, draw him.

Article X

"We believe those who embrace the Gospel were chosen in Christ before the world began; and that they are saved, not by works of righteousness which they have done, but according to the distinguishing mercy of God, by the washing of regeneration and renewing of the Holy Ghost.

Article XI

"We believe that for those who exercise faith in Christ, there is no condemnation; and that they will be kept by the power of God through faith unto salvation.

[69] The creed of Hammond Street Church here inserts the word "Christ." It is omitted in the Seminary creed probably by accident.

Article XII

"We believe that there will be a resurrection of the just and unjust; that all mankind must one day stand before the judgment seat of Christ, to receive sentence of just and final retribution, according to their respective works; and that from the judgment seat, the wicked shall go away into everlasting punishment, but the righteous into life eternal.

Article XIII

"We believe that Christ has a visible church in the world, into which none, in the sight of God, but real believers, and none, in the sight of men, but visible believers, have right of admission.

Article XIV

"We believe that the sacraments of the New Testament are baptism and the Lord's Supper; that believers of regular church standing only, can consistently partake of the holy Supper; and that visible believers, with their households only, can consistently be admitted to the ordinance of baptism."

There can be little question that this creed was framed by Dr. Pond, though, so far as the writer knows, there is absolutely no clue, either in records of the Seminary, in the writings of Dr. Pond, or in contemporaneous literature, as to its authorship.[70] Its contents well accord with Dr. Pond's theological views as known through his published writings and in other ways. His name, as appears below, is the first subscribed to it in the Trustees' record-book. That Professor Bond does not subscribe along with Dr. Pond is due to the fact that he left the Seminary in the spring of 1835. There follows here a full list of the names subscribed to the creed as found in the Trustees' records:

[70] In 1863, when Mr. R. P. Buck was considering the endowment of a chair, he asked Treasurer Richard Woodhull for the creed of the Seminary, and Mr. Woodhull sent him a copy of the creed of the Hammond Street Congregational Church. This church was formed in 1833, and its creed, drawn by a committee of which Dr. Pond was the only ministerial member, is identical with that of the Seminary.

" The undersigned hereby signify their assent to the Confession of Faith recorded on the 33d, 34th and 35th pages of this book.

Bangor, March 1, 1835, Enoch Pond.
Bangor, November, 1835, Leonard Woods, Jr.
Bangor, November, 1836, George Shepard.
Bangor, August, 1840, D. Talcott Smith.
Bangor, July 30, 1856, Samuel Harris.
Bangor, August 1, 1867, John R. Herrick.
Bangor, July 28, 1869, William M. Barbour.
Bangor, June 7, 1871, Levi L. Paine.
Bangor, June 7, 1876, John S. Sewall.
Bangor, June 1, 1881, Lewis French Stearns.
Bangor, June 7, 1882, Charles J. H. Ropes.
Bangor, June 6, 1883, Francis B. Denio and C. A. Beckwith.
Bangor, May 19, 1896, George W. Gilmore.
Bangor, May 19, 1903, Henry W. Hulbert."

Change to Individual Creed

The doctrinal conditions obtaining in the Seminary as above described lasted down to 1907. During the year 1906–07, the three latest members of the Faculty, namely, Professors Lyman, Moulton and Clark, united in a written request to the Trustees that thereafter to each Professor on inauguration should be granted the right, accorded all Congregational ministers at ordination or entry upon a pastorate, of expressing their faith, not in another's terms, nor in the words of a creed framed at some previous time, but in their own terms, in a creed that was personal and vital. At their annual meeting in June, 1907,[71] the Trustees voted " that before a Professor enter upon his duties he deliver to the Trustees a Confession of Faith." The practise thus initiated has been continued down to the present time in the case of all confirmations to chairs of instruction. At present the Faculty consists of two members who subscribed to the general creed of the Seminary and of three who have been inaugurated on the basis of a personal Confession of Faith.

[71] T. R., June 3, 1907.

In 1911 Professor Henry Leland Chapman, who had been a Trustee since 1885, and President of the Board since 1887, stedfastly declined to remain longer in the office of President. In consequence the Trustees elected Dr. Beach, President of the Seminary, to the office of President of the Trustees, uniting the two offices in the care of one man, a condition which still obtains. The Trustees insisted on Professor Chapman continuing as Vice-president of the Board.

President of the Seminary becomes President of the Trustees

The reason for Professor Chapman's unwillingness to remain longer in the office of President was the condition of his health. Less than two years after his resignation, he died at his home in Brunswick, Maine, February 24, 1913. A graduate of the Seminary in 1869, no alumnus of the Institution ever had its interests more deeply at heart, or ever gave more unstintedly and unwearyingly his thought and time and strength to its welfare. At their annual meeting in 1913,[72] the Trustees entered upon their records the following minute:

Death of Professor Chapman

"The Trustees of Bangor Theological Seminary desire to put on record, and give expression to, their sense of the irreparable loss sustained in the death of the honored and beloved Vice-President, and for years its efficient and faithful President.

Tribute of the Trustees

"He brought to the service of the Seminary the riches of his cultured life, character and attainments.

"As Presiding Officer he was courteous, patient, always seeking for truth, and the good of the Seminary. His views were marked by tolerance, breadth and intimate acquaintance with principles and their practical application. His prayers were devout, felicitously expressed, revealing the calm depths of his religious life and experience. His devotion to the Seminary was constant and untiring. His attendance on the meetings of the Board was regular; sickness alone kept him away. His genial smile, brotherly spirit, loving temper, added greatly to the pleasure of its meetings. His addresses were gems of expression and thought. His loving services in this Board, in Bowdoin College, in the Conference of the

[72] T. R., June 2, 1913.

PROFESSOR HENRY LELAND CHAPMAN, D.D.
Trustee, 1885-1913
President of Board of Trustees, 1887-1911

State, the influence he exerted far and wide, the wisdom of his counsel, often sought by this Board, the universal love he inspired, all reveal the extent of the loss sustained in his death."

Relations of Seminary and Alumni

It has been a constant aim of President Beach since coming to the headship of the Seminary to increase and strengthen the bonds between the Institution and the Alumni. The Trustees at their first annual meeting after his arrival, held May 30, 1904, voted "that each of the Associations of Alumni of the Seminary be invited to appoint yearly a Visitor to attend the Anniversary; such Visitors to be given a hearing before the Trustees if they would like to present any suggestions or requests." [73] In accordance with this vote a Visitor has been elected by the General Association of Alumni each year since. The Alumni Association of Boston and Vicinity, instituted in 1907, has not availed itself of the privilege.[74]

Alumni Representation on Board of Trustees

This approach of the Trustees to the Alumni was in response to votes on the part of the latter, and led some years after, in 1912, to a movement of the General Alumni Association to gain direct representation on the Board of Trustees, or, as expressed in their vote, "regular and appropriate representation upon the Board of Trustees of members of the Alumni, to be named by the Alumni Association"; [75] and a committee to confer with the Trustees on this point was appointed at the annual meeting of the Alumni in June, 1912. This committee held a conference with the Trustees at the annual meeting of the latter body in June, 1913, as a result of which the matter was referred to a committee of the Trustees to report to the Board the following year. This committee, at the annual meeting of the Trustees in 1914, reported having corresponded with the other Seminaries affiliated with the Congregational

[73] T. R., under given date.
[74] Cf. *post*, p. 380.
[75] T. R., June 2, 1913.

churches and having learned that these did not imitate the colleges in the matter of direct Alumni representation on the Boards of Trustees, but sought to keep in close touch with the Alumni. In consequence of this report the Trustees voted "that they would be glad to receive from the Alumni Association the suggestion of names of persons whom they would like to see elected to the Board of Trustees of Bangor Seminary." [76] Though the Alumni have not obtained perhaps all they desired, yet the Trustees substantially met that desire, as was made manifest in the elections to that body of new members in 1915.

Entrance of Women

In the fall of 1904 there entered the Seminary two young women, one as a Special Student, the other as a member of the Junior class.[77] This was the first time that any woman had been enrolled as a student. The Trustees, at their annual meeting the following Anniversary,[78] considered the situation so much of an innovation that they passed a vote of approval of the action of the Faculty in admitting the young women, and recommended that they be allowed to finish their course. One of the two did finish the course, receiving her diploma with the class of 1907, being thus the first woman graduated from the Seminary. Since then several other women have taken one or more years at the Seminary, and two have graduated. One of these was ordained to the Congregational ministry, September 14, 1915. The Trustees at their annual meeting in 1914 wrestled with the question of whether women should be admitted to the Seminary with a view to ordination, but referred the settlement of the matter to their next meeting. Since then, however, the question has not been again taken up, and of course no decision has been reached.

In 1910 the project of removal to Brunswick, Maine, and affiliation with Bowdoin College, which had been broached

[76] T. R., June 1, 1914.
[77] Cat., 1904–05, p. 33.
[78] T. R., June 5, 1905.

within the circle of the Trustees in 1900 because of the great decline in the number of students,[79] was renewed, this time from outside Seminary circles altogether. One of the leading Congregational pastors of the State, a graduate of Bowdoin but not of Bangor, representing a considerable number of ministers and possibly others in the central part of the State, by permission of the Trustees, appeared before them at their annual meeting and presented a paper in favor of removal to Brunswick. It was voted that the Trustees be a committee of the whole to consider the matter, and a sub-committee also was appointed to make very careful investigation of various questions raised by the proposals, and especially to ascertain the feeling of the whole body of the Alumni.[80] After a careful consideration of all phases of the matter, and finding that a large majority of the Alumni were in favor of remaining in Bangor, the Trustees passed the following vote:

Removal to Brunswick Proposed

"That the Trustees of Bangor Theological Seminary, after carefully considering all the reasons for the removal of the Seminary from Bangor, and after correspondence with the Alumni, decide that such action is inexpedient."[81]

Proposal Negatived

In noting the career of the first Instructor in the Seminary, Jehudi Ashmun, after his departure from Hampden, it was said that his work in Africa in the service of the American Colonization Society almost entitled him to be considered the first foreign missionary to go out from the Seminary. Various circumstances, chief among which are the primary purpose of the Seminary, that is, to provide ministers for the religiously needy portions of Maine and the other northern New England States, and the educational character of a large proportion of the students, have tended to lead the graduates into work in the home

Missionary Alumni

[79] See *ante*, p. 285.
[80] T. R., May 31, 1910.
[81] T. R., June 5, 1911.

field. The first alumnus of the Seminary to enter the foreign field was Cyrus Hamlin, 1837. In the same class with him was Elkanah Walker, who for ten years, from 1838 to 1848, was a missionary of the American Board among the Indians in Oregon. Later Mr. Walker translated the New Testament into an Indian dialect. Daniel Dole, 1839, was a missionary in the Hawaiian Islands from 1842 onward; from that date to 1855 he was also President of Oahu College. His classmate, John Davis Paris, also did missionary work in the Hawaiian Islands from 1840 onward, and from 1873 was a teacher in the North Pacific Theological Institute, Honolulu. Elias Bond, '40, was a missionary to the Hawaiian Islands from 1841 to 1851, and later, until 1885, pastor of a native church at Kohala; for forty years he was also Principal of the Boys' Boarding School at Kohala. Robert Wyman, '41, was a missionary in Ceylon, and Principal of the Boys' Seminary at Batticotta, Ceylon, for three years, 1842–45. Henry Blodgett, non-graduate of 1851, was a missionary in China from 1854 to 1894. Crosby Howard Wheeler, '52, was a missionary in Turkey in Asia from 1857 onward, and founder and President of Euphrates College, Harpoot, Turkey in Asia, from 1878. A classmate of Mr. Wheeler's, but a non-graduate, Augustus Walker, was also a missionary in Turkey in Asia from 1852 to 1866. George A. Perkins, '53, was a missionary in Aintab and Marash, Turkey in Asia, from 1854 to 1859, and a Professor in Robert College, Constantinople, from 1863 to 1865. George A. Pollard, '54, was a missionary at Arabkir and Erzroom, Turkey in Asia, from 1855 to 1867. Orson P. Allen, a non-graduate of 1855, has been a missionary in various parts of Turkey almost continuously since 1855, and was Principal of Harpoot Theological Seminary from 1859 to 1896. Milan H. Hitchcock, '57, was a missionary in Ceylon from 1857 to 1860, and in Constantinople from 1869 to 1882. Ephraim P. Roberts, also of 1857, was a missionary in Micronesia from 1857 to

1862. George P. Claflin, '59, was a missionary of the American Missionary Association in Western Africa from 1859 to 1876. Americus Fuller, '62, was a missionary in Aintab, Turkey in Asia, from 1874 to 1882, and again from 1885, becoming President of Central Turkey College, Aintab, in 1888. Henry J. Bruce, non-graduate of 1862, was a missionary in the Marathi mission, Western India, from 1862 onward. Royal M. Cole, '68, has been a missionary in Eastern Turkey, in Asia, from 1869 to the present time. John E. Pierce, of the same class, was a missionary in Turkey in Asia also, from 1868 to 1890. William A. Spaulding, '70, was a missionary in Nicomedia, Turkey in Asia, from 1872 to 1874. Charles W. Park, also 1870, was a missionary in Western India, from 1870 to 1883. Joseph E. Walker, '71, has been a missionary in China, at Foochow and Shaowu, since 1872. George Allchin, '80, has been a missionary in Osaka, Japan, since 1882. James B. Thompson, non-graduate of 1884, was a missionary in Shansi, China, from 1885 to 1899. George Roger, '88, was a missionary in Labrador from 1883 to 1886. Herbert M. Allen, '93, son of Orson P. Allen, '55, was a missionary in Van, Turkey in Asia, from 1893 to 1898; and again from 1903 till his death, in 1911, at Bardezag and Constantinople; for two years he had charge of the Boys' High School in Bardezag. Anand Sidoba Hiwale, '07, has been at work in India since 1909. Edwin D. Kellogg, '09, and his wife, Alice R. Ropes, a daughter of Professor Ropes, and a special student, 1908–09, have been missionaries in Shaowu, China, since 1909.

The summary is twenty-three graduates and six non-graduates, a total of twenty-nine. All of these but George P. Claflin, '59, and George Roger, '88, have worked under the A. B. C. F. M.

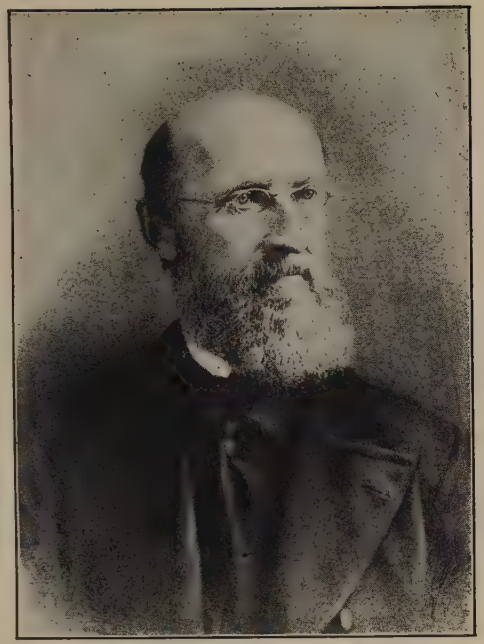
The one whose name stands first in the list, Cyrus Hamlin, after an illustrious career as a missionary, educator and builder in the Turkish Empire, was acting Professor of

Theology in the Seminary from 1877 to 1880, as previously noted.[82] After leaving Bangor he was President of Middlebury College from 1880 to 1885, and from then till his death in 1900 he resided at Lexington, Mass., engaged in literary work and the service of the American Board. As a son of Maine, a graduate of the Seminary, and for three years on its Faculty, the centenary of his birth, Thursday, January 5, 1911, was observed at the Seminary with special exercises, at which Professor Warren J. Moulton gave an historical address, and Professor John S. Sewall, who had known Dr. Hamlin while he was connected with the Faculty of the Seminary, gave personal reminiscences of him. In connection with the Anniversary of the same year, on Tuesday, June 6, a more formal and elaborate commemorative service was held, gathering about the presentation to the Seminary of a most artistic bronze memorial tablet, the gift of Armenians in America, resident chiefly in New York City, who had been either pupils or friends of Dr. Hamlin. The tablet was presented by one of their number, Dr. H. Constantian, and was accepted by President Beach in the name of the Seminary. The unveiling was by a grand-daughter of Dr. Hamlin, the daughter of the designer of the tablet. Addresses were made also by Professor Henry L. Chapman, of Bowdoin College, of which Dr. Hamlin was an alumnus; by Professor John S. Sewall, representing Bangor Seminary; by a son of Dr. Hamlin, Alfred D. F. Hamlin, Professor of Architecture in Columbia University, New York City, who had designed the tablet; and by Dr. George Washburn, formerly President of Robert College, of which institution Dr. Hamlin was the founder, builder, and the first President. In the evening of the same day further addresses were made by Dr. A. F. Schauffler, representing the Presbyterian Board of Foreign Missions,[83] and by Dr. James L. Barton, repre-

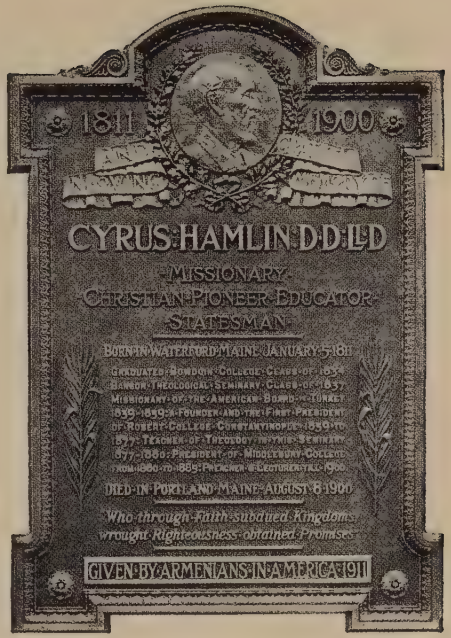
The Hamlin Centennial

[82] See *ante*, p. 224.

[83] At the time of Dr. Hamlin's connection with the American Board the Board was the foreign representative of Presbyterians and Congregationalists alike.



REV. CYRUS HAMLIN, D.D.
Professor of Systematic Theology, 1877-1880


1811
1900
CYRUS HAMLIN D.D. LL.D
MISSIONARY
CHRISTIAN PIONEER EDUCATOR
STATESMAN
BORN IN WATERFORD MAINE JANUARY 5 1811
GRADUATED BOWDOIN COLLEGE CLASS OF 1833
BANGOR THEOLOGICAL SEMINARY CLASS OF 1837
MISSIONARY OF THE AMERICAN BOARD IN TURKEY
1839 1849 A FOUNDER AND THE FIRST PRESIDENT
OF ROBERT COLLEGE CONSTANTINOPLE 1850 TO
1871 TEACHER OF THEOLOGY IN THAT SEMINARY
1871 1880 PRESIDENT OF MIDDLEBURY COLLEGE
FROM 1880 TO 1885 PROFESSOR OF ECCLESIASTICAL HIS
DIED IN PORTLAND MAINE AUGUST 8 1900
Who through Faith subdued Kingdoms
wrought Righteousness obtained Promises
GIVEN BY ARMENIANS IN AMERICA 1911

CYRUS HAMLIN MEMORIAL TABLET

senting the American Board. The tablet is by far the most notable and artistic object yet placed upon the walls of the Seminary Chapel.[84]

Other objects upon these walls are portraits in oil of the Rev. John Sawyer, who by some is held to be the first to have suggested the founding of the Seminary, and who was a member of the Board of Trustees from 1814 to 1858; of the Rev. Jotham Sewall, an itinerating minister in Maine in the early part of the nineteenth century,[85] who on two or three occasions acted as agent for the Seminary in its early days; of Rev. David Thurston, D.D., member of the Board of Trustees from 1814 to 1860, and Vice-president of the Board from 1818 to 1861; of his younger brother, Rev. Stephen Thurston, D.D., member of the Board of Trustees from 1850 to 1883, and President of the Board from 1860 to 1881; of Rev. John Maltby, member of the Board of Trustees from 1835 to 1860, and President of the Board from 1849 to 1860; of Rev. Dr. Enoch Pond; and of Professors D. Smith Talcott, George Shepard and Samuel Harris. There is a crayon portrait of Professor John Smith Sewall, given the Seminary in 1913, by the class of 1882. There is also a large clock given the Seminary in memory of Mr. Jason Herbert Hutchins, a member of the class of 1909, who was drowned off Deer Isle while ministering to the church at Sunset during the summer of 1908.

The Faculty, a committee of the Alumni, and the Trustees are cooperating in making preparations for an appropriate celebration of the Centennial of the founding of the Seminary. As nearly as can be ascertained, Professor Jehudi Ashmun began work on the eleventh day of October, 1816. It was proposed, therefore, to hold the Centennial exercises from Sunday to Wednesday, October eighth to eleventh, 1916; but the celebration was finally postponed one week, to extend from the fifteenth to the eighteenth of the same month.

[84] Accounts of the exercises were given in the *Congregationalist*, June 24, 1911; and in the Bangor *Commercial*, June 6 and 7, 1911.

[85] See list of the places where he preached in his *Memoir*, by his son, pp. 404–407.

Chapter X

UNDERGRADUATE AND GRADUATE ORGANIZATIONS

The narrative thus far has dealt primarily with the Seminary as a corporate organization, and with its official life and accomplishments. Incidentally only has the inner life of the student body been touched on. This subject, however, is by no means either unimportant or uninteresting; it is to be regretted that the sources for an adequate treatment of it are neither so full nor so complete as could be wished; hence such account as is presented must necessarily be more or less unsatisfactory.

Old Student Commons

With the erection of the old Commons House (now numbered 331 and 333 Hammond Street) in 1827–28, the students, who had previously roomed and boarded in private families,[1] were now gathered together under one roof. This naturally necessitated a more careful regulation of the students' daily life. In the revision of the By-laws for the government of the Seminary, made in 1828, consequent on the change in the constitution in general of the Seminary, an entire chapter, entitled "Commons," not found in the By-laws of 1820, was introduced. In this chapter the Trustees make explicit regulations at considerable length for the students living in the new building. The general oversight of the building was given to a committee of three Trustees, called "the Superintending Committee of Commons."[2] The more immediate oversight of the building, of its outbuildings, comprising possibly a barn and probably

[1] Sundry bills for such board are on file. Cf. announcement by Professors Smith and Fowler in the *Mirror* for Mar. 14, 1823, p. 120.

[2] See the manuscript of this revision of the By-laws.

the " Dining-hall " erected in 1829, and of that portion of the Seminary land kept under cultivation, was made the care of a steward, hired by the Superintending Committee. Mr. Daniel Pike, the Treasurer of the Seminary, who seems to have been the factotum of the Trustees in those days of most rigid economy in the Seminary's finances, and his wife, appear to have been the first to occupy the steward's place, living in the Commons House with the students.[3] In 1830 the stewardship passed into the hands of others, the holder changing from time to time.

In 1836 the present Commons House was built. The next year, on request of the students,[4] a change in the management was made. The Trustees and students acting conjointly appointed an agent or steward to care for the house, hire the necessary helpers, look after the purchase of provisions, and cultivate the garden for the benefit of the students' table. He was no longer to look to the Trustees but to the students for his compensation. The students organized themselves into a Club with regularly appointed officers and a committee to regulate the bill of fare and to have general oversight of the dining-room. At the end of each quarter all bills, inclusive of the steward's compensation, and that of his employees, were to be assessed by the steward and the supervising committee on the whole body of boarders, to each according to the number of weeks he had boarded in the hall. By this change practically all the management fell to the students. The cost of board the first season was about $1.75 *per* week.[5]

Present Student Commons

Boarding Club Formed

After a year's experience, with the assent of the Trustees, the students dismissed the steward from outside, and appointed, at a modest compensation, one of their own number as " commissary," in order to reduce expense. The year's ex-

[3] Various reports in Mr. Pike's beautiful hand-writing are on file.
[4] See the document on file.
[5] See papers on file, and Pond, *Address*, p. 11; *Autobiog.*, p. 80; also Conf. Mins., 1838, p. 8.

perience led the committee to lay stress in one of their reports on the need for each member of the Club to make payment promptly and punctually. They say: "We cannot board gentlemen students simply for the sake of their good company and the pleasure of seeing them eat. Let each one then do his duty in paying as well as eating and do it at the *right time*, and all will be pleasant, and we shall have the best boarding establishment in the whole land." [6] In spite of the seeming pretentiousness of this utterance, the success of the experiment led to the arrangement being copied in other institutions.[7]

With the care of the dining-room, the care of the garden also passed into the hands of the students.[8] For the oversight of the gardening a special committee of the students was appointed. The garden was divided into plats, and each student was expected to do his share of the garden-work, or else pay an extra amount into the Commons' treasury. The Club bought one or two cows, keeping them in the Seminary barn, and having them cared for by one of their own number. To the garden committee also was given the care of the grass land on the Seminary grounds, and the annual hay-crop went to keep the Commons' cows.

In 1854, the Trustees, in a fresh revision, apparently the first, of the revised Seminary By-laws of 1835, recognize officially the students' management of Commons in the following provisions:

"CHARITABLE AID AND COMMONS

"Art. 2. During the pleasure of the Trustees, the Commons house and its furniture, and the grounds connected with the Seminary buildings (except so much of the land as may be used by the Professors), will be given, without rent, to a Society of the Students, known as 'the Boarding Club,'

[6] Report of the committee for July 1, 1838.
[7] Pond, *Address*, p. 11.
[8] In 1829 there had been a Horticultural Association among the students, which made application to the Trustees to take over for ten years a portion at least of the arable land of the Seminary and care for it for the benefit of the students. There is no evidence that this offer was accepted, nor that the Association had a prolonged existence. Even while at Hampden the students had engaged in the cultivation of land; see Ashmun's report for 1818.

who shall furnish their own provisions and help, make their own rules, and manage their own appropriate concerns, subject always to the inspection and approbation of the Treasurer.

"Art. 3. At the close of each quarter, the Club shall assess upon themselves the whole expense of their board, and the bills thus made out shall be promptly paid by each member of the Club." [9]

These regulations respecting the conduct of Commons are repeated *verbatim* in a new edition of the By-laws issued by the Trustees in 1879.

Expense for Board

By the various means mentioned above, by a simple fare in which tea and coffee were charged extra, and by most careful economy on the part of the supervising committee, the commissary, and the housekeeper, the price of board for the quarter ending January, 1839, in spite of the financial stringency of the times, was reduced to $1.25 *per* week.[10] With the return of financial confidence in the country at large, and with correspondingly better markets, the students succeeded in reducing the price of board *per* week to $1.02 in 1841, to 85 cents in 1842, and even to 70 cents during the summer of 1845, and to 76 cents in 1849. The average price *per* week for the twenty-five quarters for which reports exist during the years 1837 to 1851 is $1.17½. These prices include the students' washing and mending as well as board. In 1853 the Seminary authorities announce that for the previous fifteen years the price of board had not averaged more than a dollar a week.[11] As a rule the lower prices obtain during the summer season when the returns of "sauce," i.e., produce, from the Commons' garden were abundant. The comparatively high price of $1.40 for one quarter, and that during a summer term, is apologized for, but declared inexplicable, by the committee. In spite of the scanty funds at the disposal of the Club, one commissary

[9] See both manuscript and printed copies of the By-laws. It is noteworthy that the printed copy calls the Institution "The Maine Charity School." See *ante*, p. 25.

[10] See report of supervising committee for Jan. 16, 1839; cf. Catalogue for 1839–40, and *Mirror* for July 18, 1839.

[11] Cat. for 1853–54, p. 19.

proved an embezzler to a comparatively large amount, but seems to have reinstated himself, and the handling of the incident, manifestly exceedingly delicate, by the Club was both wise and Christian.

During the period covered by the students' reports, i.e., till 1851, the Seminary authorities announce that students needing assistance, and approved by a committee of the Trustees, may receive from the funds of the Seminary a part of the price of their board, not to exceed one half the amount, though even this limitation is omitted in 1845. How many thus received aid does not anywhere appear. The aid was given at first to the individual student, but later, just when is not definitely stated, the Trustees made a change, giving aid to individuals only in extreme cases, but aiding in various ways the "Boarding Society" as a whole.[12]

Since during this same period furnished rooms were provided the students at the nominal rent of two dollars for the use of the furniture, and since students who desired were furnished with various articles of clothing by benevolent women in Bangor and other places, the chief item of a student's expense was for board. Therefore, with aid from the Seminary funds to the extent of one-half this amount, and with aid from the American Education Society at this time of eighty dollars a year, it is easy to understand how "in some instances students nearly or entirely defrayed their expenses by their own exertions"; and to appreciate the full force of the annual announcement in the catalogues that "this Seminary is a *charitable* one, where the expenses of the student are, to a great extent, gratuitously provided for." [13]

However, it was hardly possible that so low prices for board as obtained during the forties and the early fifties could obtain much longer, in view of the general financial conditions in

[12] See Cat. for 1856, p. 10, where the Trustees state that the new practice has obtained "for some years."

[13] See current catalogues.

the country during the late fifties, and especially in the abnormal commercial conditions during the years of the Civil War. In 1853–54 [14] the Seminary authorities announce that "owing to the increased expenses of living, board has been higher the present year, thus far, than usual." From the Commons' ledger and from the current catalogues it appears that the price of board slowly but steadily rose from about a dollar in 1851–52 to two dollars a week in 1865, the latter amount paid *by the student himself*. Two isolated reports of the students' supervising committee for 1865 show that the actual price of board that year had been $3.72, but that of this amount the student had paid only about $2.00, and the rest had come from aid funds. So far as appears, the Seminary had at this time but $3,000 given specifically for the aid of indigent students.[15] It is entirely intelligible, therefore, why the Conference Visitors for 1864 lays such stress upon the need of a larger fund to assist such students, referring to the much larger assistance afforded at Andover and elsewhere, resulting in a loss of students by Bangor to those institutions; and why the Visitors hail with so much satisfaction the gift made in 1864 by Deacon Ichabod Washburn, of Worcester, of $10,000 for the assistance of needy students.

From the close of the Civil War till 1870 the price of board *per* week was usually in excess of $3.50, during a portion of 1870 reaching $4.00. From then for a decade the price slowly decreased until $2.50 or thereabouts was reached, this price being maintained until near the close of the century. From 1898 onward the price has slowly risen till at present it stands at $4.00 *per* week. The amount actually paid by the student has varied with the administration of the Commons' table, and with the income from the Washburn, and later the Dummer funds.

[14] See Cat. for that year, p. 19.
[15] See *ante*, p. 192.

The handling of the Washburn funds having been put by Mr. Washburn himself into the hands of the Faculty, it was both natural and necessary that this body should come to have a part in the management of Commons. This part, with the passage of time, and with changing conditions, has steadily become greater;[16] without, however, wholly displacing the general oversight of the Trustees, but eventually wholly displacing the management by the students themselves. About 1865 the name of the students' Club would seem to have been changed to that of Boarding Association.[17] In 1899 a somewhat radical change was made in the management of the Commons House, the appointment of the matron being taken out of the hands of the students and lodged with the Seminary Treasurer.[18] In 1907 a committee of the Faculty was appointed, which, in consultation with the matron, now appointed by the Faculty, took all charge of Commons, the last vestige of student control vanishing. Thus for fully seventy years the student body had managed the Commons' dining-hall.

Faculty Management of Commons

The voluntary societies among the students for intellectual, social and religious purposes have been various, some fairly permanent, others quite ephemeral. It has already been noted[19] that in the By-laws of 1820, under the heading "Duties of Students," it was made "the duty of every student, to whom God has given suitable talents, to improve in the art of singing." In the revision of the By-laws of 1828 this provision was expanded to read as follows:

Voluntary Student Societies

"Every student whose voice and health will permit shall devote so much time to the study and practise of sacred music, as will enable him with understanding and spirit to assist in performing this important part of public devotion."

[16] See Faculty Records for Feb. 14 and April 30, 1879; May 25, 1880; Jan. 20, 1883; Feb. 23 and Nov. 4, 1899; May 8, 1901; Nov. 19, 1902; Oct. 9, 1903.
[17] See Cat. for 1865–66, p. 8.
[18] Cat. for 1899–1900, p. 21.
[19] See *ante*, p. 77.

PROFESSOR MARTIN'S RESIDENCE
Purchased 1908

This paragraph was repeated word for word in the revision of the By-laws made in 1835, but was omitted from the revision of 1854, and has not since appeared. So far as there is evidence, the Trustees did not make any provision for the systematic cultivation of vocal music among the students in pursuance of this regulation. In 1835 there was a society among the students known as the Mozart Sodality, which appealed to the Trustees to make an arrangement by which " not only an opportunity can be given but that it shall become the duty of each member of the Seminary preparing for the ministry to make himself acquainted with the science of music and the application of its principles to Church Psalmody." The appeal is urged because of the neglected and debased but important place of music in religious worship, the appellants declaring " that to a great extent church psalmody is performed in such a manner and under such circumstances, that it had better be entirely excluded from the House of God, that its sole object is entirely defeated, that it becomes nothing but solemn mockery in His sight who looketh on the heart." The appeal is also urged on the grounds that such instruction would be a means of increasing the already high reputation of the Seminary, and is already provided in some of the other Seminaries.[20] As already indicated, no action is known to have been taken by the Trustees, even after this appeal. It is possible that this student musical organization was a branch of the Bangor Mozart Society, which was in existence as early as 1827.[21] The Mozart Sodality showed its faith by its works by furnishing the music for the Seminary's Anniversary in 1835 and 1836,[22] and perhaps in succeeding years, though this is not clear. It was possibly because of the existence of this student musical organization that for the graduating class of 1837 Mrs. Lydia

Mozart Sodality

[20] Appeal of Dec., 1835, on file.
[21] *Hist. of Penobscot County*, p. 632, published in Cleveland, Ohio, 1882.
[22] *Mirror*, Sept. 17, 1835, p. 23, and Sept. 8, 1836, p. 18. See also records of the Society of Inquiry for Jan. 1, 1836.

H. Sigourney wrote an original "Parting Hymn,"[23] and that for the graduating class of 1838, a Mrs. Thornton, of Saco, Maine, did the same service.[24]

In connection with the account of the Anniversary of 1822,[25] appears the first reference to any society among the students.

Henosis Adelphon

On the day previous to the Anniversary, the account says, "an Oration was pronounced before the Society entitled 'Henosis Adelphon,' by J. Sewall, Jr., on the importance of a public education for a minister of the gospel." There is no indication of the character of the Society,[26] but it was probably literary, since at the same time occurs the first known reference to the Society for Inquiry respecting Missions. That the "Henosis Adelphon" had a somewhat extended life is evident from the fact that addresses before it are noted in the accounts of the Seminary Anniversaries of 1824[27] and 1828.[28] There is no further known reference to it, nor have any records of the Society been found. In the troubled years from 1828 to 1832 it would appear to have expired. Its successor was

Lovejoy Library Society

probably the "Lovejoy Literary Society," before which an address is said to have been given at the Anniversary of 1834.[29] The name may have been a tribute to the anti-slavery martyr, Elijah P. Lovejoy, a native of Maine, who had recently begun his editorial work on the "Observer" in St. Louis, whose brother, Joseph C. Lovejoy, graduated in the Bangor class of 1834, and whose brother, Owen Lovejoy, was with the class of 1836 for a time, but did not graduate. Except for this one reference, nothing more is said of the Society.

The next year, 1835, an address was given, in connection

[23] See *Mirror* for Sept. 7, 1837, p. 18.
[24] See *Mirror* for Sept. 6, 1838, p. 19.
[25] See *Mirror* for Sept. 14, 1822, p. 15.
[26] The account of the Anniversary of 1828, in the *Mirror* for July 25, 1828, refers to an address before "the Society for Literary Purposes."
[27] *Mirror* for Aug. 13, 1824, p. 228.
[28] *Mirror* for Aug. 15, 1828, p. 2.
[29] *Mirror* for Aug. 28, 1834, p. 10.

with the Anniversary, before the "Rhetorical Society."[30] This would seem to have taken the place of the ephemeral Lovejoy Literary Society. This, too, probably had but a short career, since a bill for books contracted by a Rhetorical Society in 1838 and 1839 was paid by the Seminary authorities, a minute entered on the bill, dated November 18, 1841, stating that the Society was not then in existence, and that the Seminary paid the bill in consideration of books of the Society which the Seminary had taken over. Moreover, in the first record of the later Rhetorical Society, begun in 1845, this is spoken of as "a new Society"; yet, accounts of the Anniversaries from 1835 to 1845, with the exception of the year 1840, speak of addresses given before a Rhetorical Society. So far as known, no records of the older society are in existence, and so nothing more can be said of its character.

The Rhetorical Society

As just intimated, a "new" Rhetorical Society was formed in December, 1845. The membership lists and records of this Society are continuous from this date till the close of the Seminary year 1893, when it resolved itself into a branch of a new student organization known as the Students' Association. The Rhetorical Society's object, as stated in its constitution, was "to foster an intellectual and literary spirit in the Seminary, and to improve in extemporaneous debate." Its officers were those usual to such a literary organization, except that in the earlier years there was an editor whose duty it was to "communicate to the Society such papers as any member of the Society shall prepare for that purpose." During the earlier years of the Society it held regular meetings once a week, later once in two weeks, during the Seminary year, except weeks during which "public meetings" of this Society or of the Society of Inquiry were held. Such public meetings of this Society were held once in six weeks. The exercises of both the regular and

Reorganized

[30] See Cat. for 1836–37, p. 12.

public meetings consisted of debates, orations, dissertations, declamations and criticisms, though there would seem to have been a somewhat depreciative estimate of declamations, a dearth of orations and dissertations, and an abundance of debates and criticisms thereon. At the close of the year the Society held an "Anniversary," in connection with the Anniversary of the Seminary, at which four addresses were given by members of the Middle and Junior classes, chosen some weeks previously. This anniversary exercise would seem to have taken the place of the public work of the lower classes customary at the "Exhibition"[31] held during the earlier years of the Seminary at the close of the Seminary year as part of the regular graduation exercises. Also in connection with the Anniversary of the Seminary the Rhetorical Society had a public meeting at which an address was given by some notable speaker from abroad, and which served to bring to Bangor very many of the foremost preachers, educators and missionaries of the country.

A Peace Society

Several other societies of a character more or less germane to the work of the minister had a longer or shorter existence in the life of the Seminary. For several years during the thirties there was a "Peace Society," before which an address was given by some speaker from abroad during Anniversary week, but of which nothing more is known.[32] In 1838 a Biblical Society, or the Biblical branch of a General Society among the students which included also Rhetorical and Theological branches, was formed,[33] probably under the fostering care of Professor Woods, then in the chair of Sacred Literature, since he gave the address before the Society that year. The accounts of several succeeding Anniversaries, as late as 1845, note the giving of addresses

Biblical Society

[31] See *ante*, p. 87.
[32] See *Mirror* for Aug. 28, p. 10, and Sept. 18, 1834, p. 23; Sept. 24, 1835, p. 26; Sept. 8, 1836, p. 18; and Sept. 6, 1838, p. 19; cf. Cat. for 1836–37, p. 12.
[33] See *Mirror* for Aug. 9, Sept. 6, and 13, 1838; cf. Cat. for 1838–39, p. 12.

before this Society, but none later than 1845, so that the organization appears to have gone out of existence that year.[34] There is no information respecting the Theological or Rhetorical branch of the General Society.

Society of Inquiry Respecting Missions

Probably the oldest of all the student Societies, and also the one apparently having the longest continuous existence, was the Society of Inquiry respecting Missions. The earliest mention of it is in the account of the "Exhibition" of the Maine Charity School for 1822,[35] in which it is said that an oration was pronounced before the Society on the same day with one given before the society entitled, "Henosis Adelphon." Beyond this and a similar note of an address before the Society in the years 1824,[36] 1828[37] and 1834,[38] we do not find any further evidence of its existence, much less of the nature of its organization and work, till the year 1835.[39] From that year onward the notice of addresses before the Society at the Seminary Anniversary becomes practically continuous; while, what is very much more, the records of the Society appear for the first time under date of February 9, 1835, and thenceforth continue practically unbroken down to May 24, 1872. The earliest records of the Society down to 1835 appear to be irretrievably lost. Indeed, whether the Society had a continuous existence prior to 1835, or whether a fresh start was made in that year, is wholly uncertain. At any rate the date of the first records is also the date given for the adoption of the constitution and by-laws which precede the records. The object of the Society is stated to be "to acquire and disseminate such knowledge, and prosecute such measures, as will facilitate the universal propagation of Christianity." In

[34] See *Mirror* for Sept. 6, 1838, p. 19; Sept. 5, 1839, p. 18; Sept. 14, 1843, p. 26; Sept. 5, 1844, p. 22; Oct. 9, 1845, p. 42; and Cat. for 1845–46, p. 12.
[35] *Mirror* for Sept. 14, 1822, p. 15.
[36] *Mirror* for Aug. 13, 1824, p. 228.
[37] *Mirror*, Aug. 15, 1828, p. 2.
[38] *Mirror* for Aug. 28, 1834, p. 10 and Sept. 18, 1834, p. 23.
[39] The first mention in a catalogue is in that of 1836–37, p. 12.

the revised constitution, adopted in 1857,[40] the object is stated more simply to be "to acquire information regarding, and awaken interest in, the missionary work." Meetings were held monthly during the Seminary year. Like the Rhetorical Society, public meetings were provided for, and also an annual address before the Society at Anniversary time. The exercises at the regular meetings, as provided for in the constitution of 1835, were to consist of dissertations and discussions; but by the revised constitution of 1854,[41] it was directed that the members of the Society be divided into six committees, one for each grand division of the globe, and that reports be rendered by certain members of each committee by appointment of the chairman of the committee.[42] These reports were "to consist of information concerning the past and present religious condition of the respective fields, biographical notices of missionaries, historical sketches of missionary effort, and information gathered by correspondence." This change is interesting as revealing how, as the missionary work of the American and other missionary Boards expanded, the treatment of missions by the students became more concrete and objective. There is another interesting evidence of this change. In the earlier constitution provision was made for a missionary library and a librarian. By 1849 the library had been transferred to the Library of the Seminary, though the books were still designated as belonging to the Society of Inquiry;[43] and in the revised constitution of 1854 no librarian appears in the list of officers. In the revised constitution of 1857 the place of the librarian was taken by a keeper of the cabinet, who was to make an annual report of the state of the collections. The first mention of a cabinet is in the record for August 20, 1838. What it then contained does not appear.

[40] Adopted Dec. 28.
[41] Adopted Mar. 13.
[42] This arrangement had been anticipated in part as early as 1845; see Record for Dec. 15, 1845.
[43] Record for July 6, 1849. As early as Dec. 1, 1835, a vote had been passed practically making the library a part of the Seminary Library, and under the care of Seminary Trustees.

An appeal to some unnamed person for minerals was voted at one meeting.[44] Gifts of curiosities are noted from Mrs. C. A. Stackpole,[45] the wife of the Treasurer and General Agent from 1841 to 1845; of shells and fossils from Rev. William M. Thompson, of Mount Lebanon, Syria; of an idol from Rev. Elias Bond, Bangor 1840, of the Sandwich Islands.[46] In the report of the Seminary's Treasurer for 1867 a gift of sea-shells from a Mrs. John Ladd, of the Sandwich Islands, is noted, and it is probable that these were added to the Society's cabinet. One of the most interesting books still existing is a manuscript list of the "minerals and curiosities of the Society." In this book are listed over three hundred specimens of minerals and shells, and over two hundred and fifty "curiosities." In the case of the minerals and shells the place of origin and the donor are noted. In the case of the curiosities each article is briefly described, and the place of origin and the donor are usually given. In the case of both classes of objects, by far the most generous donor was Rev. Elias Bond, the principal giver in connection with the fund for lectures named after him. The date of this list of the articles in the Society's cabinet nowhere appears. The list bears every mark of having seen good service.

In the later sixties signs of flagging interest in the Society and its object begin to appear. In 1869 an attempt was made, in vain it is true, to hold the Society's meetings only once in two months.[47] But thenceforth the records are scattering, and finally close with October 7, 1872. There is no evidence of an attempt to resuscitate the old organization.

On March 22, 1883, a meeting was held to form a new organization. A letter was read by Professor John S. Sewall, probably from the students in Oberlin Seminary, reminding the students of Bangor that their Seminary was a member

[44] Record for Dec. 17, 1838.
[45] Record for Dec. 18, 1843.
[46] Record for Nov. 18, 1846.
[47] Record for Dec. 6, 1869.

of the Inter-Seminary Missionary Alliance, but that they had no organized society. The result was another meeting a week later at which a constitution was adopted and an organization effected. This new organization was called the Society for Missionary Inquiry, and had but one permanent responsible officer, a secretary; the other officer, a chairman, was to be elected at each meeting. A year later a change was made and a full complement of officers was elected. Meetings were to be held once in four weeks, and with some omissions, were so held during the ten years existence of the Society. During the earlier years the chief source for speakers before the Society was either the Faculty or men from outside engaged in active missionary work. As interest was quickened among the students they assumed more and more of the responsibility for the papers and addresses. The last meeting of the Society was held May 25, 1893, at which it was voted to merge the organization in a new society to be known as the Students' Association.

The Society for Missionary Inquiry

It has already been noted that the former Rhetorical Society also merged itself in this new Association. In the constitution of this new organization, adopted April 26, 1893, it was specifically stipulated that "every student by virtue of his membership in the Seminary is a member of this Association."[48] In the preliminary meeting held to consider the organization of such a comprehensive association of the students, certain difficulties in the management of the earlier individual societies making the Association advisable are referred to but not stated. Judging from the latest records of the Missionary Society, the chief difficulty was the assessment of dues from Bangor as a member of the Inter-Seminary Missionary Alliance, it being uncertain whether the assessment should fall upon each member of the student body or upon members of the

The Students' Association

[48] Later modified to include those only who signed the constitution.

Missionary Society only. It was decided that a fixed amount should be assessed each year upon each student to defray the expenses of the new organization.[49] Such a question as this would not have arisen in the time of the Society of Inquiry respecting Missions, since the communication with such societies in other Seminaries, and colleges as well,[50] was by correspondence only, not in conventions of delegates. During the lifetime of the Society for Missionary Inquiry, or a little earlier,[51] the convention movement had appeared in the life of the Seminaries, and delegates' travelling expenses meant heavier assessments on the membership of the local organization.

The object of the new Students' Association is stated to be "the extension of Christ's Kingdom as follows: by helping to cultivate a deeper interest in home and foreign missions; by aiding its members in perfecting themselves in the art of public speaking by means of rhetorical and other literary exercises; by making available to its members the current periodical literature of the day; by aiding in the physical development of its members; and in general by exercising care over all spiritual and secular matters affecting the student body."[52] This comprehensive, not to say ambitious, statement, as well as the title of the new organization, probably betray the influence of the introduction of the Young Men's Christian Association into the colleges of the land. The first item of the statement covers the primary object of the two earlier Missionary Societies; the second item covers the object of the earlier Rhetorical Society; the third item represents the old-time interest of the Missionary Societies in a missionary library, and periodical missionary literature, but with a now

The Reading-Room Association

[49] The amount was fixed at five dollars, later reduced to three. The earliest assessment noted in the records of the older Missionary Society was for fifty-five cents, July 17, 1837.

[50] Correspondence with missionary societies in Dartmouth and Union colleges is referred to in the records of the Society of Inquiry as early as June 18, 1838; and with a society in the Connecticut Theological Institute, Dec. 21, 1835.

[51] The Inter-Seminary Missionary Alliance held its first meeting in 1879.

[52] Cf. Cat. for 1893–94, p. 32, and Cats. for succeeding years.

broadened outlook on current literature in general, thus taking over the interests of a Reading-Room Association which was established in September, 1885, which sought to 'provide the students with the current literature of the day,' and which, like the Missionary and Rhetorical Societies, voted to merge in the Students' Association;[53] the fourth item represented the movement, just then coming to a concrete form, for regular physical exercise and a Seminary Gymnasium.[54]

The officers of the Association were those usual to such organizations, except that there was a book-agent whose duties were defined to be to "purchase at lowest possible rates all needed books, stationery, etc., and to sell the same, receiving a commission of 5 *per cent.* for his services." It was further stated that he was to be "the only book-agent in the Seminary, and that it is expected that he will receive the patronage of every student," — in view of the small number of students, a quite essential bit of monopoly. Probably the stipulations respecting this officer represent a condition which had obtained for some time previously in the Seminary, but for how long there is no existing evidence.

In accordance with the breadth of purpose of the Association are the number and character of the committees appointed, viz., on missions, on debate and literary culture, on prayer-meetings,[55] on reading-room, on sickness, and on gymnasium.[56] There were to be four regular meetings of the Association for general business. There was to be one meeting a month for literary exercises, and one for missionary interests. There was to be one public meeting in the middle of the year for literary purposes, and a meeting in connection with Anniversary to be addressed by some outside speaker, after the manner of the former Rhetorical Society.

[53] For many years the Seminary Library had also supported a reading-room, containing newspapers as well as magazines; see Cats. for 1836–37 onward. The students' reading-room was apparently started in order to provide some papers not in the Library.

[54] See *ante*, pp. 296ff.

[55] Abolished in 1895.

[56] This committee naturally became superfluous when the Gymnasium was built and gymnastic affairs were put in charge of the Faculty.

It being earlier than the days of carrier delivery of mail by the government in Bangor, there are minute directions for the student mail-carrier, who was to come from the two lower classes, and who was also to have the care of the reading-room.[57]

This Students' Association had but a brief and, judging by its records, an increasingly troubled career. Interest seems to have centered in incidental rather than vital matters. The committee on prayer-meetings was soon abolished; meetings for missionary purposes would seem to have been irregular and not very attractive; the committee on debate and literary culture was the most active; the debates occurred as often in the regular meetings of the Association for business as in those appointed for literary purposes. The constitution and by-laws were constantly being tinkered up. A full revision of these was made in September, 1897. A second attempt at revision resulted in killing the Association. On January 25, 1899, the Secretary records that "It was the general opinion that the Students' Association had died a natural death." It was probably a wise, if not natural, demise. The Association had long been moribund. To some extent its troubled career reflected the troublous times through which the Seminary as a whole was then passing.

The Y. M. C. A. and Society of Inquiry

The place of the Students' Association was forthwith taken by a new organization with the title, "Young Men's Christian Association of Bangor Theological Seminary, and Society of Inquiry," with the officers of the prior organization, inclusive of the book-agent, and with four committees, viz., on prayer-meetings, on missions and society of inquiry, on literary work and on finances. The cumbrous title was reduced in 1902 by dropping the second part. The first year two members of the Faculty headed the two committees on prayer-meetings and missions, and since then members of the Faculty have usually been associated with the student members of these committees. In

[57] The former Reading-room Association had provided for the carrying of the mail.

1901–02 a social committee was added to those already existing. In 1904–05 the committee on prayer-meetings was renamed the devotional committee. Committees on periodicals, the Alumni Room and athletics have since been added. The object of the new association was said to be " to deepen the spiritual life of the students, to promote interest in, and consecration to, the cause of missions — city, home and foreign, and to bring the students into organic relation with the World's Student Federation." [58]

The Seminary Y. M. C. A.

The name of the organization, especially after its abbreviation, shows the full influence of the Young Men's Christian Association movement among educational institutions, as does also the purpose to keep in touch with the World's Student Federation. It cannot be said that the new organization has ever shown the vigor or activity in the line of literary work of the old time Rhetorical Society, or in the line of missions of the former Societies of Inquiry, in their palmy days. The pressure of the demands of not only the regular but the elective studies of a modern Seminary curriculum has left but little opportunity for the voluntary intellectual activities of former generations of students. There is room to question the entire advantageousness of the later order of things.

The Associated Alumni

The first definite reference to the Alumni of the Seminary as taking a part in the exercises of Anniversary Week is in connection with the Anniversary of 1838,[59] when a discourse was delivered before them on Wednesday evening by a member of the first graduating class, that of 1820. It is possible that there was a formal organization of the Alumni, but this is not clear. A reference, in the account of the Anniversary of 1836,[60] to a ' spontaneous meeting of ministers, immediately after the services of inauguration of Professor Leonard Woods, a meeting without

[58] See Cat. for 1899–1900, p. 26.
[59] See *Mirror* for Sept. 6, 1838, p. 19.
[60] See *Mirror* for Sept. 8, p. 18.

much previous notice or maturity of plan, designed for the spiritual improvement' of the participants, may allude to the beginnings of a formal and stated meeting of the Alumni in connection with Anniversary, but of this there is no assurance. After 1838 the sermon before the Alumni at Anniversary time became an established custom, and that there was some sort of organization is clear from the Alumni being referred to as "associated." [61] Moreover, the first extant records of the "Associated Alumni of Bangor Theological Seminary," dated August, 1846, report the previous records lost, and three of the Association were appointed at that meeting a committee "to draft a constitution and restore as far as possible the minutes of the proceedings." This committee reported at the meeting of August 24, 1847, that "the body was first organized in 1838," and gives the names of the eight members who had already preached before the body. From that date till the present the records of the Associated Alumni are continuous. The constitution reported by the above-named committee was exceedingly simple. It contained but four articles. Of these the first stated the name; the second stated that "every graduate continuing to preserve a Christian character shall be regarded as a member"; the third article provided for the usual officers; and the fourth made provision for an annual meeting in connection with the Anniversary of the Seminary.

This last article provided for the preaching of a sermon before the associated Alumni at the annual meeting. The sermon, by one of the Alumni, was usually delivered in the Hammond Street Congregational Church; and, besides the business incident to the work of the Association and the necrology, was the only feature of the annual meeting till 1870. In 1870 the place of the sermon was taken by Dr. Pond's historical address. Thereafter the custom of having a sermon was not resumed, but in place of a sermon was put a discussion, subject and disputants being appointed usually a year in

[61] See *Mirror* for Sept. 5, 1839, p. 18; Sept. 10, 1840, p. 22; Sept. 9, 1841, p. 22, etc.

advance. In 1880 this likewise was abandoned, an Alumni dinner was established by the Trustees, with after-dinner speaking, these constituting all the literary exercises in connection with the annual meeting for a number of years. With this arrangement, however, there was growing dissatisfaction, till, after several attempts to resume formal literary exercises, in 1896 papers and addresses by various Alumni were introduced in connection with business, a practise retained till the present time. In this respect the meetings of the Alumni have never been more profitable than during recent years.

Alumni Activities

In these later years, too, the Alumni have shown their strength and interest in the Seminary in other ways. As already noted,[62] the class of 1887 on graduation started a fund for the benefit of the Seminary. In 1888, on request of members of the class just graduating, the Alumni Association took over the work of completing the fund, it thenceforth being known as the "Alumni Fund." In 1892 the accumulated moneys were made the foundation for the "Bond Lectures." A surplus, beyond the $10,000 required for this purpose, existing, the work of canvassing for funds was still continued, and in 1893 it was voted that the amount then on hand or yet to be collected should "be applied to the building fund of the new Gymnasium." By November, 1895, when the Gymnasium was completed and accounts settled, it was found that more than $1,500 had been contributed from the Alumni fund, and altogether the Association had been instrumental in raising over $5,300 for the building and its equipment.[63] It was proposed at one meeting to provide a fund for the permanent support of an instructor, but this proposal was abandoned. Not till 1900 did the Association discontinue its committee on raising of funds. At the annual meeting of

[62] See *ante*, pp. 292ff.

[63] This amount probably includes some of the moneys said previously to have been raised by the "Students' Association." Professor Sewall was Treasurer of both Associations. See *ante*, p. 297.

1915, in view of the approaching Centennial, another committee was appointed to raise money for some suitable Centennial memorial, and that committee is actively at work.

Alumni Representation on Board of Trustees

As already noted,[64] the Alumni moved in their annual meeting of 1898 that steps be taken to secure authority for the Seminary to confer the degree of Bachelor of Divinity upon graduates. At the same meeting it was also voted "that it is the sentiment of the Alumni that they should have some voice in the election of the Trustees and that the attention of the Trustees be drawn to the fact." As far as appears in the records, the committee appointed to make known this sentiment to the Trustees did not report their action, and the matter would seem to have ended with the expression of sentiment. At the annual meeting of 1902, the question was raised anew, and a committee of three was appointed to meet the Trustees and to secure recognition of the Alumni in the affairs of the Seminary. Two years later the agitation led to the appointment of a Visitor from the Association to represent them before the Trustees, a practise followed until the present time. A later movement of the Alumni for actual representation on the Board of Trustees has been appropriately referred to in a previous chapter.[65] It is another evidence of the growing strength and interest of the Alumni in the Seminary during the past quarter of a century, that the "Society of the Associated Alumni" is first recognized in the catalogue in 1891. Still another evidence is the formation of an "Alumni Association of Boston and Vicinity" in 1899, the first notice of which in a catalogue is in that of 1907–08. This body holds a meeting with a supper in Boston sometime during the winter of each year, and has been actively interested in all that pertains to the welfare of the Seminary.

Alumni Association of Boston and Vicinity

[64] See *ante*, p. 342, note 54.
[65] See *ante*, p. 351.

Though, in accordance with the vote of the Trustees, they also might have appointed a Visitor to meet the Trustees, they have never availed themselves of the privilege. The Alumni of the Seminary in other parts of even New England are too scattered to allow of convenient association.

CHAPEL ROW—LOOKING SOUTH

Chapter XI

SUMMARY

An educational institution but a century old is hardly to be termed venerable, even when compared with some of the educational institutions of the New World, much less with those of the Old World. If Bangor Seminary may lay any claim to being venerable it is only because institutional education for the ministerial profession in America, with the exception of one Theological Seminary, is scarcely older than Bangor. With that sole exception, such education preceded the founding of Bangor by only four years in the case of Princeton Seminary, and only eight years in the case of Andover Seminary. That these two should have antedated Bangor is not remarkable. Princeton lay in the centre of Presbyterian territory, in the midst of old and well settled communities, near the scene of one phase of the Great Awakening; and was planted alongside a yet older educational institution. Andover likewise was at the centre of Congregational territory, in the midst of most flourishing and highly educated communities, not far from the oldest college in the land; and was the outgrowth of the then most vigorous and productive religious life to be found in America. What is remarkable is that Bangor, planted in a territory which had been fought over by contending powers for two centuries, on the outer edge of civilization, almost literally in the wilderness, should have been established so nearly coincidently with Princeton and Andover. This fact alone bears impressive witness to the forwardness of the educational ideas of its founders, to the nobility of their aspirations, to the strength of their faith. Though on the outermost rim of the circle of New England's material resources, educational facilities and cultural oppor-

tunities, these men laid hold of the very latest and best instrumentalities for the evangelization of the pioneering peoples whose spiritual welfare was made their responsibility. Here was one more and that a most striking example of some of the finest qualities of the New England character and of its Puritan religion — educational hunger, a practical faith, a venturous enterprise, an undaunted courage, a quiet but unwavering persistence.

Whether or not all of these traits of the founders have continued to characterize their successors in the carrying on of their enterprise, certain conditions that attended the planting, have attended also the continuance, of the Institution throughout its history. Maine as a District was on the frontier. As a State, now almost a hundred years old, it still bears many marks of the frontier, in fact still has much real frontier territory. It was not populous in 1816; in 1916, by comparison with most of the other States of the Union, it is still not a populous State. The ardent expectations of the twenties and thirties for its growth in respect of population have not been fulfilled. It ranks still, in spite of its considerable area and age, only thirty-fourth in population and thirtieth in density of population. This condition is not due to a low birth-rate, but to a very small immigration, and to an excessive emigration. No New England State probably has suffered more by emigration; none is probably more homogeneously native, or at least Anglo-Saxon. Unless it be Vermont, it is the most thoroughly New England in population of all the New England States.

As a District, too, Maine was not wealthy. As a century-old State, again by comparison with many other States, it is still not wealthy. It is still in large measure new, undeveloped territory. Neither is the Seminary wealthy, even after a hundred years. To be sure, no such stories of a petty, almost pathetically petty, finance can be told today as characterized the early days of the Institution, some of which have been

narrated. It is a good while since " the avails of one sheep " have been counted on, or urged, as a notable means of support. The day of such small things has gone, and, it may be hoped, has gone forever. Yet even today there are contributions finding their way into the treasury of the Seminary which probably bespeak quite as manifestly the good old New England traits of thrift, economy, high aims, and devotion to the Kingdom of God. Comparatively speaking, the Seminary has never been in easy circumstances; it has never lived far from the line of great need, if not of real poverty, of financial resources. In the narrative of affairs in the early fifties one is startled to find how near even then, a full generation and more after the founding, the Trustees were to giving up in despair, and how much it meant for the Seminary so late as 1858 that a handful of courageous, devoted women should come to the rescue. At no time in the history of the Seminary has it received a gift from a single source of over twenty-five thousand dollars. The contributions as large as, or even approaching, this amount, can be counted on the fingers of one hand. Today its productive endowment does not exceed three hundred thousand dollars. This amount is not over one-third, in some cases not over one-fifth, that of the endowment of others of our Congregational Seminaries; yet, during the one hundred years of its history Bangor has averaged well up towards forty men annually on its rolls.

On the whole, however, the resources of the Seminary are now far more adequate than for the most of the century, far more in keeping with the present day of larger things. This were but natural as men, especially men who were sons of Maine, and who by God's blessing had made a goodly fortune, perceived what Bangor had done for the State and for the world at large. But it must be said that there is great doubt whether that perception is as discerning as it might be and as it ought to be. For now more than a generation the attention, nterest and assistance of the moneyed men of our land

have been for the most part diverted from the Theological Seminaries of the land, of whatsoever denomination, as objects for their beneficence. Such a diversion ought not to be permanent in view of the indisputably great part the Seminaries have played, and are still playing, in the equipment of the churches, and in view of the continuing need, in fact greater than ever, for a solidly educated leadership of the churches, if they are to hold their own with the other formative institutions of the land. At any rate, today the Seminary is looking to men of large means for its adequate endowment as it never did before. For the demands of today the resources of men of small means are not adequate, even though these be as numerous as the membership of the Congregational churches of Maine.

Here we note a great change as regards finances in the course of the Seminary's first century. Time was when the Congregational churches of the State were looked to practically to keep the Seminary alive. They were canvassed again and again. The appeals became almost annual matters. In some cases the amount of money needed was apportioned to the various Associations of churches, and by them to the individual churches. Those were the days, too, before the "Apportionment Plan" was projected. Verily, there is nothing new under the sun. It is now more than half a century since such an appeal to the churches was made. It might not be feasible today. Yet it was an outstanding proof of how close the Seminary was to the affections of the churches. If, in its inception, the Seminary was not "a child of the churches," as one of its early critics averred, it was soon thoroughly and heartily adopted, and was a cause of pride on the part of the churches of the State. That the Seminary has paid well for its adoption and whatever support the churches have accorded it will presently be set forth in simple figures. In fact, there is no little ground today for believing that the loosing of the bonds of intimacy between the churches and

the institution is a mutual disadvantage. The churches of the State may have presented to them other and very pressing objects for their beneficence, but very many of these objects in number and in value of returns on investment will not compare with the opportunity to train competent leaders for the churches.

Another change in the course of the century as regards finances is as to agencies for collecting money. In the earlier years everyone connected with the Seminary: Trustees, the Treasurer, members of the Faculty, even the students, not to speak of special agents, pastors of churches, and interested laymen, were expected to canvass for funds. First and most naturally the students were released from such work. The Trustees are now but little active. Even the Treasurer, who used formerly and for long to be called also General Agent, has now become for the most part a mere custodian of the funds and general supervisor of the Seminary property. Pastors of churches and laymen in the churches no longer serve as they frequently did. The latest canvasses have been conducted chiefly by members of the Faculty. Today, with the accession of a President, after the manner of the colleges of the land, he, as was Dr. Pond in the earlier days of his administration of the revived Seminary after 1832, is looked to as general financial agent.

With sufficient particularity on previous pages the gradual enrichment of the curriculum has been noted, until the number of distinct disciplines presented for the students is probably quite adequate to their needs, and is in excess of what can be thoroughly well done by the limited number of men on the actual Faculty. Under the rapid development of the modern theological curriculum, and the inability to increase the number of the Faculty because of inadequate endowment, the members of the Faculty are unwisely overloaded. There is no greater present need, as the Seminary comes to the end of its first century, than the addition of one or two men to the

number of the Faculty — not to the end of multiplying disciplines, but of relieving the present members of the Faculty, unto a more efficient discharge of their responsibilities. It is probable that some relief might be afforded, and wisely afforded, by a reduction of the number of disciplines already attempted, since the curricula of our Theological Seminaries, as of all our schools of whatever grade or kind, have yielded to the demand for variety, here probably as everywhere else, at the expense of thoroughness.

One of the outstanding facts about the Seminary, as one looks back over the history of these one hundred years, is that, although the Institution was not founded especially for the promotion of theological science, but for raising up preachers and teachers, nevertheless it has been the place where two of the foremost teachers of systematic theology the century has produced in our country have developed their systems — Professors Samuel Harris and Lewis French Stearns. Neither of them was permitted to give the Seminary the full benefit of his developed system, since Professor Harris was summoned elsewhere for earthly service, and Professor Stearns was called away by death. There can be little doubt that the temper of the system of each was deeply influenced by the unscholastic, practical purpose of the Seminary. They were both of them face to face every day with most insistent practical demands for any theology they should formulate, and their theology was in each case preeminently preachable and practical.

Another outstanding fact is the absolute fidelity of the Seminary to the fundamentals of Christian doctrine as they were conceived by the early Fathers of the church and continued down through nineteen centuries of Christian history. In the history of at least all our Congregational Seminaries, and possibly in the entire history of institutional education for the ministry during the past century throughout the land, it may be questioned whether there has been a more marked

example of the safety of the Congregational principle of the freedom of faith. In the organization of the Seminary there was no creed built into the fundamental Charter of the School. There were no theological watch-dogs set to guard the Faculty from doctrinal wanderings, or to see that the authorities, the Board of Trustees, did their duty. These Trustees, eighty-seven in number up to 1915–16, have been almost evenly divided between clergymen and laymen. There is no record anywhere of the insistence upon a certain creed during the early years of the Seminary. A definite Seminary creed does not appear to have been adopted till after the coming of Dr. Pond, and then probably by his suggestion or initiation, not by initiatory action of the Trustees. Dr. Pond had just come from the heated theological atmosphere of eastern Massachusetts where the Unitarian controversy was then raging. Even after the introduction of the creed the Trustees would seem to have trusted still, as before, more to the careful selection of the men who should teach, than to the established creed, to preserve the Seminary's fidelity to the faith. That is, they perceived with unerring vision that the true and safe position of any institution is in the keeping of living men rather than in creedal formulations of a former age. It was, therefore, not difficult for them in the early part of this present century to accord to the newer members of the Faculty the same individual freedom of faith which Congregationalists everywhere accord to their active pastors.

And now, it may be asked, what has the Seminary, thus instituted, thus officered and administered, actually done during one hundred years of service? How much, and of what sort, has that service been? Of course, there is no means of measuring of what sort the service has been in the subtle, spiritual sense of that phrase. It were wiser to leave the answer to that form of the query to others, rather to God, who alone shall test the quality of human service, ministerial and lay alike, and adjust the rewards, authority over ten

cities, or over five cities only. But in a less subtle sense of the phrase it may well be asked of what sort, and also, with a due humility, how much, has been the service of the Seminary. The statement following has been prepared by the present Registrar of the Faculty, Professor Francis B. Denio. It respects the services rendered the churches by graduates and former students of the Seminary. It includes preaching, pastoral service and religious teaching. It does not include teaching in high schools, academies and colleges. The estimates are below rather than beyond the facts; for, when there was uncertainty as to the date of beginning and ending of service, there has been a minimum estimate. Not even the probability of a longer service has been taken into account.

The total number of years of service rendered the churches by graduates, and former students not graduated, is more than 22,700. These years are distributed among the denominations as follows:

Congregational churches, 19,921 years; Free Baptist, 705; Protestant Episcopal, 652; Presbyterian, 450; Methodist Episcopal, 450; Baptist, 314. Unitarian, Swedenborgian, Universalist, Seventh-Day Baptist, Cumberland Presbyterian, Advent Christian, Christian, and Methodist Church of Canada, each less than a hundred years.

The service of graduates with Congregational churches has been distributed as follows: in Maine, 6,400 years; in New Hampshire, 1,420 years; in Vermont, 1,169 years; in Massachusetts, 3,708 years; in Connecticut and Rhode Island, 1,020 years; outside New England, 2,993 years; under the American Board on foreign fields, 538 years.

The service with Congregational churches of men who have had part of their course at Bangor, but completed the course elsewhere, has been distributed as follows: in Maine, 186 years; in New Hampshire, 117 years; in Vermont, 110 years; in Massachusetts, 602 years; in Connecticut and Rhode

Island, 204 years; outside New England, 700 years; under the American Board on foreign fields, 202 years.

The service with Congregational churches of men who studied in Bangor alone, and did not complete their course anywhere else, has been distributed as follows: in Maine, 23 years; in New Hampshire, 29 years; in Vermont, 60 years; in Massachusetts, 149 years; in Connecticut and Rhode Island, 44 years; outside New England, 247 years.

The totals are as follows: in Maine, 6,609 years; in New Hampshire, 1,566 years; in Vermont, 1,339 years; in Massachusetts, 4,459 years; in Connecticut and Rhode Island, 1,268 years; outside New England, 3,940 years; under the American Board, 740 years.

The whole number of former students of Bangor, graduate or non-graduate, now known to be in active service is as follows: in Maine, 76; in New Hampshire, 32; in Vermont, 32; in Massachusetts, 78; in Rhode Island and Connecticut, 24; outside New England, 96; under the American Board, 7; a total of 365. The total number of graduates is 859; of non-graduates, 298. There are 499 who are living and whose address is known; there are 35 more, whose address is not known, but who probably are still living.

APPENDIX A

LECTURERS

I. On the Bond Foundation.

Lectureship established in 1892, growing out of a movement of the Alumni to establish an Alumni Fund, and named for Rev. Elias Bond, D.D., '40, of Kohala, Hawaiian Islands, who gave the larger part of the fund.

1893. Mr. Robert Archey Woods, Head of the Andover House, Boston. Social Movements.

1894. Rev. William Elliot Griffis, D.D., Ithaca, N. Y. Religions of the East.

1895. Rev. Adolph J. F. Behrends, D.D., Brooklyn, N. Y. The Intellectual Equipment of the Minister.

1896. Rev. Newman Smyth, D.D., New Haven, Conn. The Relations of the Minister to Social and Municipal Work.

1897. Professor Charles Augustus Young, Ph.D., LL.D., Princeton University. The Cosmos Astronomically Considered.

1898. Professor Edward Herrick Griffin, D.D., LL.D., Johns Hopkins University. Modern Philosophy as Related to Theological Thought.

1899. Rev. James Levi Barton, D.D., Boston, Mass. The Theory and Practice of Missions.

1900. [Omitted].

1900–01. a. Professor Leslie Alexander Lee, Ph.D., Bowdoin College. Biology.

b. Professor Guy Stevens Callender, Ph.D., Bowdoin College. The Economic Organization of Society.

1902. Professor George Herbert Palmer, Litt.D., LL.D., Harvard University. The Nature of Goodness.

1903–04. a. Rev. John Punnett Peters, D.D., New York City. Early Hebrew Story, Its Historical Background.

b. Professor Leslie Alexander Lee, Ph.D., Bowdoin College. Biology.

c. Professor Henry Johnson, Ph.D., Bowdoin College. The History of Art.

1904–05. a. Professor Leslie Alexander Lee, Ph.D., Bowdoin College. Geology.

b. Professor Frank Edward Woodruff, Ph.D., Bowdoin College. The History of Greek Literature.

1905–06. a. Professor Leslie Alexander Lee, Ph.D., Bowdoin College. Evolution.

b. Professor Roswell Cheney McCrea, Ph.D., Bowdoin College. Economics.

1906–07. a. Professor Leslie Alexander Lee, Ph.D., Bowdoin College. Biology.

1906–07. b. Professor Frank Chamberlain Porter, Ph.D., D.D., Yale Divinity School. The Word of God and the Spirit of God in Modern Theology.

1907–08. a. Professor Leslie Alexander Lee, Ph.D., Bowdoin College. Geology.

b. Professor Frank Edward Woodruff, Ph.D., Bowdoin College. The History of Greek Literature.

1908–09. a. Professor John Mason Tyler, Ph.D., Amherst College. Evolution.

b. Professor Harry Huntington Powers, Ph.D., Boston, Mass. The History of Art.

1909–10. a. Professor Manton Copeland, S.M., Ph.D., Bowdoin College. Biology.

b. Frederick Jones Bliss, A.M., Ph.D., Beirut, Syria. Palestinian Exploration.

1910–11. a. Professor Frank Dean Tubbs, A.M., S.T.D., Bates College. Geology.

b. Professor Thomas Nixon Carver, Ph.D., LL.D., Harvard University. The Rural Church in Its Relation to the Rural Problem.

1911–12. Professor Frank Dean Tubbs, A.M., S.T.D., Bates College. Evolution.

1912–13. Professor Manton Copeland, S.M., Ph.D., Bowdoin College. Biology.

1913–14. Assistant Professor Homer Payson Little, Ph.D., Colby College. Geology.

1914–15. Professor Webster Chester, M.A., Colby College. Evolution.

1915–16. Professor Webster Chester, M.A., Colby College. Biology.

II. In Convocation Week.

a. *Enoch Pond on Applied Christianity.*

1904. Rev. Daniel Evans, '89, Cambridge, Mass. The Labor Question and Christianity.

1905. Rev. Robert Allen Hume, D.D., Ahmednagar, India. Missions in Relation to the Ethnic Faiths and Certain Modern Sciences.

1906. Rev. Edward Dwight Eaton, D.D., St. Johnsbury, Vt. Epoch Makers in the Religious Evolution of the Interior.

1907. Rev. Henry L. Griffin, D.D., Bangor, Me. Religion and the Religions.

1908. Rev. Washington Gladden, D.D., LL.D., Columbus, O. Where Are We?

1909. Professor Harlan Page Beach, M.A., F.R.G.S., Yale University. The Churches of Asia.

1910. Rev. Charles Monroe Sheldon, D.D., Topeka, Kan. Christianity at Work.

1911. Dean George Hodges, D.D., D.C.L., Cambridge, Mass. Christian Social Betterment.

1912. Professor Samuel George Smith, Ph.D., D.D., LL.D., University of Minnesota. Democracy and the Church.

1913. Professor Graham Taylor, D.D., LL.D., Chicago Theological Seminary. The Inter-relationship of Church and Community.

1914. Professor Edward Alfred Steiner, Ph.D., Grinnell College, Iowa. Brotherhood.
1915. Professor Walter Rauschenbusch, D.D., Rochester Theological Seminary, N. Y. Social Redemption.
1916. Professor Francis Greenwood Peabody, LL.D., Harvard University. The Social Teaching of the New Testament.

b. *George Shepard on Preaching.*

1904. Rev. Charles Edward Jefferson, D.D., New York City. The Preacher as Prophet.
1905. [Omitted].
1906. Rev. Amory Howe Bradford, D.D., Montclair, N. J. The American Pulpit.
1907. Professor Hugh Black, M.A., Union Theological Seminary, N. Y. City. Types of Preaching.
1908. Professor Edward Caldwell Moore, D.D., Harvard University. Modern Thought and the Minister as Teacher.
1909. Rev. Albert Josiah Lyman, D.D., Brooklyn, N. Y. The Christian Pastorate in the New Age.
1910. Rev. Frank Wakeley Gunsaulus, D.D., Chicago, Ill. The Modern Ministry.
1911. Rev. Washington Gladden, D.D., LL.D., Columbus, O. The Vocation of the Preacher.
1912. Rev. Charles Edward Jefferson, D.D., LL.D., New York City. The Minister as Shepherd.
1913. Professor George Alexander Johnston Ross, M.A., Union Theological Seminary, New York City. Permanent Aspects of Preaching.
1914. Dean Charles Reynolds Brown, D.D., LL.D., Yale School of Religion. The Sermon.
1915. President Ozora Stearns Davis, D.D., Chicago Theological Seminary. Preaching and Life.
1916. Professor William James Hutchins, B.A., Oberlin Theological Seminary. The Preacher's Ideals and Inspirations.

c. *Samuel Harris on Literature and Life.*

1904. Rev. Philip Stafford Moxom, D.D., Springfield, Mass. [Lectures postponed till 1906].
1905. Rev. Gaius Glenn Atkins, D.D., Burlington, Vt. Job; Dante; Carlyle; Ruskin; Browning.
1906. Rev. Philip Stafford Moxom, D.D., Springfield, Mass. Literature and Life: Culture; Browning; The Educated Man.
1907. Professor George Herbert Palmer, Litt.D., LL.D., Harvard University. Familiar Addresses on Poetry and Poets.
1908. Professor Henry van Dyke, D.D., LL.D., Princeton University. The Service of Poetry.
1909. Hamilton Wright Mabie, L.H.D., LL.D., New York City. Literature; The Religion of the Man of Letters.
1910. Rev. Samuel McChord Crothers, Litt.D., D.D., Cambridge, Mass. Interpretations of Religious Life in Literature.

1911. Professor Bliss Perry, L.H.D., LL.D., Harvard University. American Types.
1912. Professor George Herbert Palmer, Litt.D., LL.D., Harvard University. Masterpieces of English Poetry.
1913. Professor Henry van Dyke, D.D., LL.D., Princeton University. The Spirit of Poetry in America.
1914. Rev. Washington Gladden, D.D., LL.D., Columbus, O. Ethical Significance of the Latest Literature.
1915. Professor Bliss Perry, Litt.D., L.H.D., LL.D., Harvard University. The Youth of Representative Men.
1916. Rev. Newell Dwight Hillis, D.D., Brooklyn, N. Y. The Preacher's Interpretation of God Through Great Men and Events.

d. *In the Quiet Hour.*

1906. Local Clergy.
1907. President Edward Dwight Eaton, D.D., Beloit College, Wis.
1908–10. Rev. Raymond Calkins, D.D., Portland, Me.
1911. Dean Edward Increase Bosworth, D.D., Oberlin Seminary. Sources of Personal Power.
1912. Rev. Raymond Calkins, D.D., Portland, Me.
1913. President Ozora Stearns Davis, D.D., Chicago Theological Seminary. The Christian and His Own Soul.
1914. President Edward Dwight Eaton, D.D., LL.D., Beloit College. The Fourfold Fellowship.
1915. President William Douglas Mackenzie, D.D., LL.D., Hartford Theological Seminary. The Divine Life in Man.
1916. Rev. Raymond Calkins, D.D., Cambridge, Mass. The Eternal Christ.

III. Annual Opening Addresses.

1903. President David Nelson Beach, D.D. Hidings of Power in Theological Education.
1904. Professor Francis Brigham Denio, D.D. The Authority of the Hebrew Prophets.
1905. Professor Eugene William Lyman, M.A. The Theology of the Missionary Church.
1906. Professor Calvin Montague Clark, B.A. History and Its Value for the Pulpit.
1907. Professor Warren Joseph Moulton, Ph.D. New Light from Old Sources on the Life of Jesus.
1908. President David Nelson Beach, D.D. Hidings of Power in Preaching.
1909. Professor Francis Brigham Denio, D.D. What Does Palestine Mean for Christians?
1910. President David Nelson Beach, D.D. Impressions of a Recent Journey in the Near East.
1911. Professor Warren Joseph Moulton, Ph.D. The Method of Jesus.
1912. Professor Eugene William Lyman, D.D. The Spirit of God and the Moral Life.

1913. Professor Warren Joseph Moulton, D.D. The Immovable East.
1914. Professor Francis Brigham Denio, D.D. The Religion of Israel.
1915. Professor John James Martin, Ph.D. Jesus and the Present Hour.
1916. Professor Calvin Montague Clark, D.D. Our Congregational Heritage.

APPENDIX B

LIST OF STUDENTS OR GRADUATES WHO HAVE SERVED THE COUNTRY EITHER IN THE ARMY OR IN THE U. S. CHRISTIAN COMMISSION.

I. In the Army:

Class of 1846, Samuel Souther, fell in the battle of the Wilderness, May 6, 1864; '52, Joseph Coffin Pickard, Ass't State Quartermaster, Camp Randall, Wis., '61–62; '55, Joshua Lawrence Chamberlain, Col. 20th Me. reg't from '62, and Brevet Maj. Gen., U. S. A., '65; '61, James Patton Chamberlain, '64–65; '62, Leander Samuel Coan, '64; '63, non-grad., William Eustis Brooks, Capt. 16th Me. reg't, '62–63; '63, non-grad., Charles Henry Howard, '61–68, Brevet Brig. Gen.; '63, non-grad., George Webster, '61-66, Lieut. 12th Me. reg't.; Major 10th U. S. colored heavy artillery, Brevet Lieut.-Col.; '64, non-grad., Francis Willard Webster, Capt. 3rd reg't U. S. colored troops; '66, Gilman Allen Hoyt, '64–65; '67, non-grad., Newman Smyth, Lieut. 16th Me. Reg't, '64–65; '68, James Dingwell, 11th R. I. reg't, '62–63; '68, Henry Hampton Hutchinson, '61–65; John Edwin Pierce, 39th Wis. reg't, and 1st Wis. heavy artillery, '64–65; '69, William Henry Rand.

II. Chaplains:

Class of 1840, Uriah Balkam, 16th Me. reg't, '64; '43, Samuel Bowker, 26th Me. reg't; '45, Moses Eaton Wilson, '64–65; '46, Thomas Winthrop Clarke, 29th Mass. and 99th N. Y. reg'ts; '47, Alvan Jones Bates, 2nd and 14th Me. reg'ts, two years; '48, William Lyman Hyde, 112th N. Y. reg't, '62–65; James Wells, 111th Me. reg't, '62–64; '49, George Washington Dunmore, 1st reg't, Wis. Cavalry, killed in battle at L'Aiguille Ferry, Ark., August 3, '62; '50, non-grad., William Melville Baker, 97th Ills. reg't, '61–64; '52, John Ebenezer Moseley Wright, 8th Me. reg't, '61–65; '57, Ephraim Chamberlain Cummings, 15th Vt. reg't, '62–63; '58, John Smith Sewall, 8th Mass. reg't, '64; '59, Edwin Beaman Palmer, 19th Me. reg't, '62–63; '60, Lewis Ormond Brastow, 12th Vt. reg't; Simeon Coffin Higgins, 30th Me. reg't, '63–65; '61, Samuel Spring Gardner, '64–66; non-grad., Convers Rollins Daggett, 23rd Me. reg't; '62, Americus Fuller, 106th colored reg't, '64; John Kent Lincoln, 22nd Me. reg't, '62–64; '63, Thomas Kimball Noble, '65–69; '64, John Calhoun Chamberlain, 11th Me. reg't.

III. U. S. Christian Commission:

Class of 1832, Cyril Pearl; '39, Aaron Chester Adams; '42, Nathanael Thomas Fay, John Orr Fiske, Joseph Smith; '46, Woodbridge Little James, Francis Dudley Ladd, John Bourne Wheelwright; '51, non-grad., Francis

Fenelon Williams; '52, Stephen Longfellow Bowler; '54, Hugh McLeod; '55, Edwin Jarvis Hoyt, also agent Sanitary Commission in Tenn., '63; '55, Moses Hanscom Tarbox; '56, John Johnson Bulfinch; '57, William Henry Kingsbury, Alanson Southworth; '58, Jonathan Edward Adams, James Hill Fitts, Edward Hawes, John Rogers Thurston; '59, Henry Vaughan Emmons; '60, Smith Baker, Rowland Bailey Howard, Charles Whittier; '61, Charles Lewis Nichols, Samuel William Tenney, died at Camp Stoneman, Va., June 23, '64, Horace Toothaker, Gowen Coombs Wilson; '62, Joseph Kyte, Benjamin Franklin Manwell, George Nathanael Marden; '63, George Brainard Buzelle, Richard Draper Douglass, Joseph Porter Greene, Edward Augustus Rand, Benjamin Tucker Sanborn, non-grad., Charles Albion Conant; '64, non-grad., Henry Martin Holmes; '65, Isaac Jacobus, Charles Henry Pope.

IV. Freedmen's Relief Association:

Class of 1861, Benjamin Wisner Pond, Washington, D. C., and North Carolina, 1864–66.

APPENDIX C

SEMINARY CHRONOLOGY

1811, June 27. Society for Theological Education formed at Portland.
1812, Feb. 27. Society for Theological Education incorporated.
1814, Feb. 25. Charter for the Maine Charity School granted by the Commonwealth of Massachusetts.
1814, May 5. First meeting of the Trustees of the M. C. S. at Montville.
1816, Oct. 11(?). Seminary opened at Hampden, Me., under Mr. Jehudi Ashmun.
1817, Nov. (?). Rev. Abijah Wines begins work as first Professor of Theology.
1818, Aug. 25, Messrs. Ashmun and Wines inaugurated.
1819, Mar. 27. Professors Ashmun and Wines resign.
1819, Mar. 27. Revs. John Smith and Bancroft Fowler elected.
1819. Present site in Bangor given by Mr. Isaac Davenport of Milton, Mass.
1819, Autumn. Seminary moved to Bangor.
1820, Mar. 8. Professors Smith and Fowler inaugurated.
1820, Aug. 2. Graduation of the first class of six men.
1821, June 11. Deed of the site of the Seminary signed.
1824. First building, " The Chapel," erected.
1826. Professor Fowler leaves; succeeded by Mr. George E. Adams.
1827. Seminary changes from the English to the American model, i.e., to a three years course.
1827–8. Second building, " The Commons House," erected; $4,000.
1829. First Board of Visitors appointed by the State Conference.—Professor Adams resigns. — " The Chapel " burned.
1831, Apr. 7. Death of Professor Smith.
1831, Sept. The " Corban " Society formed.
1831, Dec. 13. Rev. Alvan Bond elected to chair of Biblical Literature.

1832, Mar. 13. Rev. Enoch Pond elected to chair of Theology.
1832, June. Professor Pond arrives in Bangor. — Decision by the State Conference to raise $30,000.
1832, Sept. 12. Professors Bond and Pond inaugurated.
1834. Maine Hall erected and partly finished; $13,000. — New chair of Sacred Rhetoric and Ecclesiastical History established.
1835, Spring. Professor Bond resigns.
1835, June. Rev. Leonard Woods, Jr., elected his successor.
1835, June. State Conference decides to raise $100,000, "The Great Subscription of 1835."
1836, Aug. 31. Professor Woods inaugurated. — Professor Shepard comes to the chair of Sacred Rhetoric.
1836. Fourth building, "The Commons House," erected; $6,000. — Classical School separated from the Seminary.
1837. (?) Professor Shepard inaugurated.
1839. The old "Commons House" remodeled as two residences.
1839, Aug. (?) Professor Woods resigns. — Rev. Daniel Talcott Smith elected his successor.
1840, Aug. Professor Smith inaugurated.
1841 (?). Classical School discontinued.
1845. Temporary endowment of chair of Sacred Rhetoric, ensuring retention of Professor Shepard.
1850. Subscription of $50,000 started.
1851–2. Waldo Legacies received.
1855, Fall. Professor Samuel Harris comes to chair of Theology. — Chair of Ecclesiastical History established.
1856, July 30. Professor Harris inaugurated. — Dr. Pond formally transferred to chair of History and constituted President.
1856–7. Fifth building, a residence for Professor Harris built; $3,000.
1858, June 10. Corner stone of the Chapel laid.
1859, July 27. The Chapel dedicated.
1860. Canvass for $100,000 endowment instituted.
1863. The Buck Professorship of Christian Theology endowed.
1864. The Hayes Professorship of Sacred Literature and The Fogg Professorship of Sacred Rhetoric endowed. — The Washburn Fund established.
1867. Professor Harris leaves.
1867. Seventh building, 319 Union Street, bought of Professor Talcott; $5,000.
1867, Aug. 1. Professor John Russell Herrick inaugurated as successor to Professor Harris.
1868, March 23. Death of Professor Shepard.
1868, July 29. Rev. William Macleod Barbour elected successor of Professor Shepard.
1869, July 28. Professor Barbour inaugurated.
1870, June 1. Dr. Pond resigns the chair of History.
1870, July 27. Celebration of the Semi-centennial.
1870, Oct. 12. Rev. Levi Leonard Paine elected Dr. Pond's successor.
1871, June 7. Professor Paine inaugurated.
1872. Cleaves Scholarships established.
1872–3. The Elizabeth B. Washburn Library Fund received.
1873. Professor Herrick resigns.

1874. Professor Barbour transferred to the chair of Theology, but continues also the work in Sacred Rhetoric. — Two Years Course established.
1875, June. Professor John Smith Sewall elected to the chair of Sacred Rhetoric.
1876, June 6. Professor Sewall inaugurated.
1877, June. Professor Barbour resigns the chair of Theology.
1877–1880. Dr. Cyrus Hamlin temporary incumbent of the chair of Theology.
1879, Fall. Mr. Francis Brigham Denio assists Professor Talcott in the chair of Biblical Literature.
1880, Sept. 21. Professor Lewis French Stearns elected Professor of Christian Theology.
1880. Field Scholarships established at Bowdoin.
1881, June. Professor Talcott resigns.
1881, June 1. Professor Stearns inaugurated.
1881, July. Rev. Charles Joseph Hardy Ropes elected to succeed Professor Talcott.
1882, Jan. 21. Death of Dr. Pond.
1882, June. Chair of Old Testament Language and Literature established and Professor Denio elected to it.
1882, June 7. Professor Ropes inaugurated.
1883, June 6. Professor Denio inaugurated.
1886. Nehemiah Kittredge Trust Fund established.
1887. Legal name of the Institution changed from Maine Charity School to Bangor Theological Seminary. — Charles Dummer Fund established. — Field Scholarship at Bangor established.
1889. $25,000 received from Henry Winkley of Philadelphia, Penn.
1891. Legal amount of property to be held increased.
1892, Feb. 9. Death of Professor Stearns.
1892, June 1. Rev. Clarence Augustine Beckwith elected his successor.
1893. English Course established; Mr. George William Gilmore made instructor in the course.
1893, June 7. Professor Beckwith inaugurated.
1893. Eighth building, 347 Hammond Street, erected; $5,500.
1895, May. Chair of English Biblical Exegesis and Criticism established; Mr. Gilmore appointed to the chair.
1895, May 14. Seventy-fifth Anniversary observed.
1895. Ninth building, the Gymnasium, erected; $8,000.
1896, May 19. Professor Gilmore inaugurated.
1897, May. English Course abandoned.— New chair of Biblical History and Introduction established.— Professor Gilmore transferred to this chair.
1899. Professor Gilmore resigns. — Chair of Biblical History and Introduction abandoned.
1902. Alumni Rooms opened.
1902, May 10. Death of Professor Paine.
1902, May 19. Professor Sewall resigns, to take effect in 1903.
1902, July. Trustees get clear title to Davenport lot.
1902. Bequest of J. S. Ricker, Portland, $25,000, received.
1902, Fall. Dr. Henry Woodward Hulbert succeeds Professor Paine.
1903. Professor Sewall made Professor Emeritus.

1903, May 18. Rev. David Nelson Beach, D.D., elected Professor Sewall's successor, and also President of the Seminary.
1903, May 19. Professor Hulbert inaugurated.
1903. Edgecomb Scholarships established.
1904, Feb. Initial lectures in what later became "Convocation Week."
1905. Professor Beckwith resigns.
1905, June 6. Professor Eugene William Lyman, M.A., elected his successor.
1905, Summer. Rev. Warren Joseph Moulton, Ph.D., made Associate Hayes Professor of Biblical Literature.
1905. Power to grant degrees in Divinity gained.
1905. Wingate Scholarships established.
1906, June. Professor Hulbert resigns.— Rev. Calvin Montague Clark elected his successor.
1906–7. Lectureship in Comparative Religion begun.
1907, June 4. Dr. Beach inaugurated as Fogg Professor and President.
1908, June. Professor Ropes resigns and is made Librarian.
1908, June 2. Professors Lyman and Moulton inaugurated.
1908. Personal instead of Institutional Creed introduced.
1908. Tenth building, 353 Hammond Street, purchased; $4,500.
1908–9. Professor Denio in Germany and Palestine.
1909, June 1. Professor Clark inaugurated.
1911, June. President Beach becomes President of the Trustees.
1911, June 6. Dr. Cyrus Hamlin Centennial observed.
1912, Fall. Electric lights introduced in Maine Hall, and central heating plant installed.
1912, Dec. 20. Professor Lyman resigns, to take effect June, 1913.
1912–13. Professor Moulton in Palestine as Head of the American School of Oriental Research.
1913, June. Rev. John James Martin, Ph.D., elected successor to Professor Lyman.
1915, Jan. 5. Professor Ropes died.
1915. Cummings and Carter Scholarships established.
1916, June 6. Professor John J. Martin inaugurated.
1916, Oct. 15–18. Celebration of Centennial.

GENERAL INDEX

Note. — Italicized numbers indicate the principal references on the subject. Date in parentheses following a name indicates year of graduation from the Seminary.

Academic Year, 84.
Academies in Maine, 8.
Adams, Rev. Aaron C. (1839), 185.
Adams, Eliashib, Trustee and Treasurer, 28 n. 36; 29, 57, 95, 105, 133, 167, 215.
Adams, Professor George E., *95f.*, 104, *106f.*, 132, 178f., 214, 345.
Adams, Samuel, donor, 244.
Adams, Rev. Thomas, 132.
Adams, Thomas, Esq., Trustee, 46.
Admission, Qualifications for, 42, 76, 211, 274.
Agencies, 45, 70, 104, 114, 132f., 153, 168, 182f., 186f., 195, 289, 385.
Agriculture in Maine about 1814, 7.
Aid, Charitable, to Students, 41f., 71, 81ff., 186f., 189, 192f., 243f., 291f., 362f.
Albion College, Mich., 225, 320.
Aliens, ineligible to Seminary Offices, 22, 27, 205, 278, 320.
Alien Students, 212.
Allchin, Rev. George (1880), missionary, 355.
Allen, Rev. Herbert M. (1893), missionary, 355.
Allen, Rev. Orson P. (1855), missionary, 354f.
Alumni Association of Boston, 351, 379.
Alumni, General Association of, 376ff.; relation to Seminary, 351; represented on Board of Trustees, 351, 379; raises fund, 378.
Alumni Fund, 292ff., 378.
Alumni Reception Room, 298f.
American Board of Commissioners for Foreign Missions, 335, 355.
American Colonization Society, 49, 353.
American Education Society, 18, n. 12; 362.
Amherst College, 161, 317, 322.
Andover Theological Seminary, 16, 26, 95, 101, 108, 126, 150, 160f., 171, 178, 183, 201, 206, 227, 230, 328, 344f., 363, 381.
Anniversary, 80, 376; date of, 80, 155, *218*, *301*, 368.
Annual Opening Address, 315.
Armenians, donors of the Cyrus Hamlin tablet, 356.
Armstrong, Samuel T., donor, 44.
Ashburton, Lord, donor, 163.
Ashmun, Professor Jehudi, 31, *35ff.*, *45f.*, *48f.*, 70, 345, 353, 357.
Associated Alumni, 376ff.
Atkins, Rev. Gaius G., lecturer, 336.
Attendance of Students, *see* Students, Number of.
Auburn Theological Seminary, 101, 164, 201.

Bainton, Rev. C. M., instructor, 327.
Bangor, in 1810, 5f.; in 1834, 128; chosen as permanent home of the Seminary, 57; churches in, 58.
Bangor Theological Seminary, conditions attending founding, 17; suggestion of, 18; modeled after English Dissenting Colleges, 19; charter asked for, 20; charter granted, 21; charter confirmed, 23; situation in Bangor, 58f.; temporary quarters, 62f.; first building, 65; opposition to, 88ff., 115; changes in constitution, of 1827, 96ff.; name of, 24, 286f.; removal to Brunswick suggested, 285, 352f.; frontier situation of, 381.
Bangor Students in the Civil War, 208, Appendix B.
Baptists in Maine, 11.
Barbour, Professor William M., 27, 158, *205*, 219ff., *223f.*, 320, 332, 349.
Barker, John, donor, 57, 152, 215.
Barrows, John, donor, 339.
Barton, Rev. James L., Sec'y A.B.C.F.M., 335, 356.
Bates College, 9, 186, 226.
Bates, Rev. Joshua, offered Professorship, 35.
Bath, Me., important meeting of Trustees at, 31, 33, 35.
Bayley, Rev. Kiah, Trustee and Sec'y of Trustees, 18, 20ff., 27ff., 35, 55, 215.
Bayley, Mrs. Kiah, 19, *33f.*
Beach, Rev. David N., Professor, President, and President of Trustees, *310ff.*, 350, Chap. IX, *passim*.
Beach, Mrs. Dora Freeman, 311, 314, 337.
Beals, Rev. Charles E. (1905), instructor, 313, 327.
Beckwith, Professor Clarence A. (1877), 158, *261*, *315ff.*, 332, 349.
Bell for Seminary, given, 176.
Beneficiary Funds, 41f., 71, 80ff., 186f., 189, 192f., 243f., 291f.
Biblical Literature and Sacred Rhetoric, Chair of, 98, 104.
Biblical Literature and Church History, Chair of, 107f., 112, 114, 118f.
Biblical Literature, Chair of, 125, 140, 151, 159, 161, 167f.

Biblical History and Introduction, Chair of, 223, 281, 284.
Biblical Society, 368.
Billings, Caleb, donor, 244.
Blodgett, Rev. Henry (1851), missionary, 354.
Blood, Rev. Mighill, Trustee and President of Board of Trustees, 20f., 23, 27ff., 32, 35, 46, 48, 56, 167, n. 182.
Board, Price of, 41, 56f., 359, 361f.
Boarding Association, 364.
Boarding Club, of Students, 359ff.
Bond, Professor Alvan, 112f., *125ff.*, 131, 140, *146ff.*, 345, 348.
Bond, Rev. Elias (1840), missionary and donor, 294, 297, 371.
Bond Lectures, 294f., 334, 378.
Book-agent, Student, 374.
Boston University, 322.
Boundaries of Province of Maine, 3.
Bourne, Mrs. Narcissa S., donor, 289.
Bowdoin College, 9, 26, 32, 40, 90, 93, 103, 108, 115, 129, 151, 159f., 171, 178, 197, 222, 237, 352.
Bowler, Rev. Stephen L. (1852), 294.
Boyd, Elmar T., instructor, 327.
Brackett, I., Jr., donor, 55.
Bradbury, J. W., donor, 291.
Braman, James C., donor, 340.
Brastow, Professor Lewis O. (1860), Memorial of Professor Harris, 198ff.
Brewer, Village of, in 1810, 5f.
Brooks, Mrs. Caroline W., donor, 244.
Brooks, J. C., donor, 244.
Brown, Enoch, Trustee of Hampden Academy, 29.
Brown, George W., Trustee, 105, 133.
Brown University, 126f.
Bruce, Rev. Henry J. (1862), missionary, 355.
Buck, Richard P., Trustee and donor, *187*, 194, 196.
Buck Fund, 187.
Buck Professorship of Christian Theology, 187, 191, 196, 221, 315.
Buck, Mrs. Charlotte S., donor, 290.
Buildings:
  Hampden Academy, 40.
  First in Bangor, the first Chapel, 65f.
  Old Commons House, 66, 105, 144, 249, 340, 358.
  Classical School and Chapel, 133f.
  Dining-hall, 106, 158, 359.
  Maine Hall, 105, *134f.*, 175, 177, 179, 249, 340.
  New Commons House, 143, *156f.*
  Professor Harris House, 179f.
  Chapel, *175ff.*
  President's House, 196.
  Professor Denio House, 295f.
  Gymnasium, *296f.*, 340.
  Professor Martin House, 340.
Burnett, Miss Anna A., donor, 340.
Burpee, Egerton R., Trustee and donor, 27, 290.
Bussey, Benjamin, donor of bell, 176.
Butterfield, Rev. Horatio Q. (1853), agent, 187.
By-laws, 22, 27f., 30, 75 n. 87; 75ff., 86, 173, n. 212; 345, 358, 360f., 364.

Cabinet of Society of Inquiry, 370f.
Catalogue, Annual, 25, and *passim.*
Catalogue, General or Historical, 25, 88, *100.*
Carter, A. D., donor, 339.
Carter, Mrs. H. Addie, donor, 339.
Carter Scholarships, 339.
Cent Societies, 32, 68.
Certificate of Graduation, 79.
Changes in Constitution of the Seminary in 1827, 96ff.
Chapel, of 1824, the first building, 65.
Chapel, of 1859, *176ff.*
Chapman, Professor Henry L. (1869), Trustee and President of the Board of Trustees, 229, 260, 312, 350, 356; address by, at Seventy-fifth Anniversary, 15, 302f.
Charter, of Seminary, applied for, 20; granted, 21; text of, 21ff.; confirmed by Legislature of Maine, 23; character of, 25; new one sought, 64; changes in, 286ff.
Charitable Aid, *see* Aid, Charitable.
Cheever, Ebenezer, Preceptor of Academy at Hampden, 40.
Cheever, Rev. Henry T. (1839), donor, 300.
Chickering, Rev. John W., Trustee and donor, 179.
Christian Denomination in Maine, 11.
Christian Mirror, The, 9, n. 20, and *passim.*
Church History and Sacred Rhetoric, Chair of, proposed, 136, 141.
Church History, and Biblical Literature, Chair of, 107, 114, 118.
Civil War, effect on attendance, 208; students in, 208, Appendix B.
Claflin, Rev. George P. (1859), missionary, 355.
Clapp, Charles, donor, 244.
Clapp, James, donor, 184.
Clapp, Nancy C., donor, 290.
Clark, Professor Calvin M., *328f.*, 333, 349.
Clark, Nathaniel G., Sec'y of A.B.C.F.M., 258.
Classical Department, or School, or Institute, 101ff., 142f.
Classical Literature, Chair of, 38f., 72, 74, 94f., 104.
Cleaves, Miss Mary, donor, 244.
Cleaves Scholarships, 244.
Cobb Divinity School, 226, 302.
Coffin, Nathanael, donor, 184.
Colby College, 9.
Colby, John F., donor, 290.
Cole, Rev. Royal M. (1868), missionary, 355.
Colleges, in Maine, 9.
College Graduates, Attendance of, *137f.*, 210ff.
Collier, Rev. Christopher W., tribute to Professor C. J. H. Ropes, 324.
Commerce, in Maine, about 1814, 6.

Commons House, Old, 66, 105, 131, 144, 158, 249, 358.
Commons House, New, 143, 156f., 359.
Comparative Religion, Lectures on, 284, 333.
Conditions of Admission, *see* Admission, Qualifications for.
Congregationalists, in Maine, 10.
Congregational College of Canada, 224, 318.
Constantian, Dr. H., 356.
Convocation Week, 335f.
Corban Society, 177.
Council, International Cong'l, in London, Professor Stearns at, 258.
County Auxiliary Societies:
Cumberland, 108, 113, 118, 124, 136, 151.
Hancock and Waldo, 125.
Kennebec, 125, 136, 151.
Penobscot, 125.
Washington, 125.
York, 152.
Course in the Seminary, originally four years, 20; lengthened to five, 92; shortened to four, 93; fundamentally changed, 96ff.
Coward's Academy in England, 20, n. 20.
Creed, or Confession of Faith, in the Seminary, 188, 386f.; individual introduced, 349.
Crosby, James, donor, 165, n. 173.
Crosby, Gen. John, Trustee of Hampden Academy, 29, 54.
Crosby, John L., Trustee and Treasurer, 289, 341.
Crosby, Rev. John, agent, 114.
Crosby, Timothy, donor, 165, n. 173.
Cumberland Co. Society for Promotion of Biblical Literature, 108, 113, 118, 124, 136, 151.
Cummings, Mrs. Annie L., donor, 339.
Cummings Scholarships, 339.
Curriculum, 42f., 78f., 100f., 140f., 331f.

Daggett, Professor W. P., instructor, 313.
Danforth, Cyrus, donor, 70.
Dartmouth College, 72, 150.
Davenport, Isaac, donor of site, 56ff., 63, 70, 167.
Davis, Frank W. (1892), 292.
Davis, Rev. J. G., donor, 300.
Day, President Charles O., of Andover Theol. Sem., 312.
Deanship of Faculty, proposed, 231.
Deed of Seminary Site, 59ff.; reversionary, 61; changed to fee simple, 62, 286.
Degrees in Divinity, granting of, 341, 379; legislative authorization, 342; conditions of acquiring, 343.
Denio, Professor Francis B., *227f.*, 253f., 261, 263, 275, 284, 295, 308f., 312, 319, *329ff.*, 332, 349, 388.
Dining-hall, 106, 158, 359.
Diplomas, 79f., 280.
Dissenting Schools, in England, 19.
District of Maine, 3, 382f.
Doctrinal Position of the Seminary, 344.
Dodge, William E., donor, 194.
Dole, Rev. Daniel (1839), missionary, 354.
Dole, Rev. Nathan (1841), quoted, 234.
Dow, William H., donor, 165, n. 173.
Dummer, Charles, donor, 292, 300.
Dummer Fund, 292, 363.
Dunlap, David, donor, 144.
Dutch Reformed Seminary at New Brunswick, N. J., 19, n. 18; 101, 381.
Duties of Professors, Early, 75.
Dutton, Hon. Samuel, Trustee and Treasurer, 20f., 23, 27ff., 32, 46, 57, 59, 62, 95, 215.
Dwight, Pres. Timothy, tribute to Professor Alvan Bond, 148.

"Eastern Lands" Speculation, 151.
East Maine Conference Seminary, 186.
Eaton, George H., Trustee, 27, 342.
Ecclesiastical, or Church History, Chair of, 107, 114, 118, 170f., 173f., 207.
Edgecomb, Mrs. Sara A., donor, 338.
Edgecomb Scholarships, 338f.
Edson, Newell W., instructor, 313.
Education in Early Maine, 7.
Education for the Ministry, Early, 16.
Education Society, American, 18, n. 12; 362.
Education Society, Congregational, 18, n. 12.
Electric lighting, introduced, 340f.
Ellingwood, Rev. John W., donor, 213.
Emmons, Dr. Nathanael, 50, 72, 127, 233.
Endowment, 22f., 55f., 70f., 93f., 113ff., 124f., 132f., 136, 151ff., 157, 162ff., 181ff., 190ff., 243ff., 288ff., 338, 382ff.
English Biblical Exegesis and Criticism Chair of, 280.
English Course, 271ff.
Episcopalians in Maine, 11.
Evans, Professor Daniel (1889), lecturer, 335f.
Everett, Professor Charles C., tribute to Professor Woods, 159.
Examinations, 84, 301.
Exhibition, Public, 80, 85, 87, 368.
Expenses of Students, 84.
Exports from Maine, about 1826, 6.

Fairbanks, Thaddeus, donor, 244.
Fairbankses, donors, 244.
Female Charitable Foundation, 34.
Female Foundation fund, 34, 68.
Field, Rev. George W. (1846), donor, 244, 292, 300, 302.
Field, Mrs. Lucy H., donor, 339.
Field Scholarships:
at Bowdoin College, 244, 292.
at Bangor, 292.
Finances, 31f., 44, 64, 67ff., 93, 113f., 115f., 132, 136, 151f., 157, 162ff., 181f., 243ff., 288ff., 338, 382f.
Fisher, Rev. Jonathan, Trustee, 28, 215.
Fiske, Rev. John O. (1842), donor, 339.
Fogg, Edmund H., donor, 190.
Fogg, H. H., donor, 190.
Fogg, Mrs. Rebecca, donor, 244.
Fogg, William H., donor, 190.

Fogg Professorship of Sacred Rhetoric and Lectures on the English Language, 190f., 221, 304.
Fowler, Professor Bancroft, 47f., *72f.*, *94f.*, 345.
Free-will Baptists in Maine, 11, 186.
Friends in Maine, 11.
Fuller, Rev. Americus (1862), missionary, 355.
Funds, Special:
Alumni, 292ff.
Bond Lectures, 294f.
Buck, 187.
Contingent, 187, 196.
Dummer, 292, 363.
Indigent Student, 187, 189.
Kittredge, N., 291.
Library, 192.
Page, 196.
President's, 339.
Talcott, 244.
Washburn, 192f., 196, 363f.
Washburn Library, 212.
Fund, General, 187, 189, 192f., 196.

Gas, introduced, 340.
General Catalogues, 88, 100.
German Lutherans in Maine, 12.
Ghent, Treaty of, 3.
Gillett, Rev. Eliphalet, Trustee, 21, 23, 27f.
Gilmore, Prof. George W., 27, 223, *278ff.*, *284f.*, 298, 320, 332f., 349.
Goddard, Henry, donor, 244.
Gordon, Rev. George A. (1877), Trustee, 27, 229.
Gough, John B., donor, 213.
Gould, William E., Trustee and donor, 299.
Graduates, Statistics of, 388f.
Graduation Certificate, 79.
Graduation, First, 86.
Great Subscription of 1835, *152f.*, 175.
Greek, Elementary, Instruction in, 326.
Greek, Instructors in, 327.
Greene, Rev. Beriah, offered Professorship, 108.
Greene, Miss Carrie S., Librarian, 299, 323.
Greenleaf, Jonathan, agent, 45.
Greenleaf, Moses, Author and Mapmaker, 4, n. 3; 69.
Griffin, Rev. Henry L., Trustee, Sec'y of Trustees, and lecturer, 311f., 333.
Gurley's Life of Ashmun, quoted, 36, *passim*.
Gymnasium, 296f., 340, 374, 378.
Gymnasium Association, 297.

Hack, Rev. Rollin T. (1887), Trustee, 290.
Hamlin, Dr. Cyrus (1837), 129, 137f., 147, 158, *224*, 239, *354ff.*
Hamlin Centennial, 355ff.
Hamlin Tablet, 356.
Hamlin, Professor A. D. F., 356.
Hampden, Town of, 5, 9, 29, 37.
Hampden Academy, 9, 29, 32, 40, 46f.
Hancock County, 4, 5, 9, 21, 27.
Hancock and Waldo County Auxiliary, 125.
Harbutt, Rev. Charles (1887), 293.
Harlow, Nathanael, donor, 184, 165, n. 173.
Harris, Professor Samuel, *171f.*, 184, *197ff.*, 204, 213f., 232, 241, 349, 357, 386.
Harris House, 179f.
Harwood, Thomas, donor, 290.
Hawes, Rev. Edward (1858), 215.
Hawes, Rev. Josiah T. (1826), 215.
Hayes, Dr. Jacob, donor, 189, 191.
Hayes, Rev. Stephen H. (1843), Trustee, 168, 192, 215, 226, 240, 289.
Hayes Professorship of Ecclesiastical History, 191.
Hayes Professorship of Sacred Literature, 191.
Hayes Professorship of N. T. Language and Literature, 230.
Henosis Adelphon, Student Society, 87, 366, 369.
Herrick, Professor John R., *200f.*, 213, *219ff.*, 250, 312, 349.
Highbury College, England, 20.
Hill, Mrs. A. S., donor, 244.
Hill, Thomas A., donor, 57, 65.
Hitchcock, Rev. Milan H. (1857), missionary, 354.
Hitchcock, Professor Roswell D., donor, 299.
Hiwale, Anand S. (1907), missionary, 355.
Holt, Rev. Fifield, Visitor, 123.
Holyoke, Frank H., donor, 340.
Homerton Academy, England, 20, n. 20.
Howard, Rev. Rowland B. (1860), 215.
Hoxton Academy, England, 20.
Hulbert, Pres. C. B., Middlebury College, 271.
Hulbert, Professor Henry W., *270f.*, 312, *327f.*, 349.
Hume, Rev. Robert A., lecturer, 336.
Hutchins, Jason H., student, 357.
Hyde, Mrs. Sarah B., donor, 290.
Hyde, Pres. W. DeWitt, Bowdoin College, 269, 306.

Ide, Rev. Jacob, offered Professorship, 112.
Inauguration, change in conditions of, 312.
Inauguration of: Ashmun, J., 40; Barbour, W. M., 206; Beach, D. N., 312; Beckwith, C. A., 261; Bond, A., 131, 345, n. 67; Clark, C. M., 329; Denio, F. B., 231; Fowler, B., 74; Gilmore, G. W., 283; Harris, S., 173; Herrick, J. R., 201; Hulbert, H. W., 271; Lyman, E. W., 318; Martin, J. J., 321; Moulton, W. J., 325; Paine, L. L., 207; Pond, E., 131, 345, n. 67; Ropes, C. J. H., 230; Sewall, J. S., 222; Shepard, G., 156; Smith, D. T., 161; Smith, J., 74; Stearns, L. F., 226; Wines, A., 40; Woods, L. Jr., 155.
Indigent Student Funds, see Aid, Charitable.

International Cong'l Council, 258.
Interseminary Missionary Alliance, 372.

Jackson, Rev. Samuel M., donor, 300.
Jefferson, Rev. Charles E., lecturer, 336.
Jenks, Rev. William, Trustee, and President of the Board of Trustees, 21, 23, 27f., 167, n. 182.
Jenkins, Charles W., Treasurer, 182, 189.
Jenkins, Rev. Charles, Visitor, 123.

Keeler, Rev. Seth H., agent, 187.
Kellogg, Rev. Edwin D. (1909), missionary, 355.
Kellogg, Mrs. E. D. (Special Student), missionary, 355.
Kennebec County Auxiliary, 125, 136, 151.
Kennedy, T. C., donor, 290.
Kidder, Josiah, Trustee of Hampden Academy, 29.
Kittredge, Nehemiah, donor, 291.
Kittredge Trust Fund, 291.

Ladd, Henry, donor, 54.
Ladd, Mrs. John, donor, 371.
Ladd, Henry, donor, 123.
Ladies' Subscription, 55f., 69.
Lands owned by Seminary, 54.
Leavitt, Joseph, donor, 57.
Lectures:
  Bond, 294f., 334, 378.
  Enoch Pond, 335.
  George Shepard, 336.
  Samuel Harris, 336.
Legislative Aid, 32, 54, 64.
Librarian, 76, 80, 213, 249, 263, 299, 338.
Library, 44, 80, 120, 135, 151, 175, 177, 179, 212, 299, 337f., 340.
Licentiates, Resident, 80, 88, 139.
Little, Hon. Josiah, donor, 184.
Location of Seminary, 21, 28, 31, n. 44; temporary, 29ff., 55; permanent 46, 54; reasons for, 29, n. 41; 31, n. 44; 56f.
Loomis, Rev. Harvey, Trustee and Sec'y, 21, 23, 27f., 48, 55, 58, 70, 73.
Lord, Mrs. Phœbe, donor, 120, 131.
Loring, Rev. Henry S. (1846), donor, 290.
Lovejoy, Rev. Daniel, Trustee, 28.
Lovejoy, Elijah P., 366.
Lovejoy, Joseph C. (1834), 103, 366.
Lovejoy, Owen, student, 366.
Lovejoy Literary Society, 366.
Lyman, Rev. Asa, Trustee, 21, 23, 27f.
Lyman, Professor Eugene W., 158, *317ff.*, 333, 349.

MacDonald, H. A., instructor, 327.
Mackennal, Dr. Alex., tribute to Professor Stearns, 258.
McCallum, Rev. Hugh (1895), tribute to Professor Paine, 268, n. 69.
McDonald, John, donor, 165, n. 173.
McGaw, Jacob, Trustee, 65, 102, 133.
McGaw, Robert H., donor, 244, 290.
McKinnon, Rev. Norman (1892), tribute to Professor Paine, 266.
Maine, Province, or District of: boundaries, 3; area, 4; counties, 4; population, 4; valuations in, 5; towns, 5; occupations of inhabitants, 6; education in, 7; academies, 8; colleges, 9; religious bodies in, 10; religious destitution of, 12; immigration into, 12.
Maine Charity School, 21, *23f.*, *286ff*, 361, n. 9; 369.
Maine Charity School Societies, 45.
Maine Hall, 105, 134f., 143, 152, 175, 179, 249.
Maine Literary and Theological Institution, 9.
Maine, Greenleaf's Map of, 69.
Maine State College, 9.
Maine State Seminary, 186.
Maltby, Rev. John, Trustee and Pres. of the Board of Trustees, 357.
Manual Labor of Students, 84, 296.
Manufactures in Maine, 7.
Martin, Harry S., instructor, 327.
Martin, Professor John J., 27, *320f.*, 340.
Merrill, A. H., donor, 165, n. 173.
Merrill, Rev. Daniel, Early Advocate of Theological Training in Maine, 19, n. 16.
Methodists in Maine, 11, 186.
Middlebury College, 36, 227, 270f., 356.
Migrations, Early, to Maine, 4, 14.
Missionary Alumni, 353.
Mission Conferences, 334.
Mitchell, Hon. Ammi R., Trustee, 20f., 23, 27f., 32.
Moats, Heirs of I. Davenport, 62.
Montville, Me., Place of First Meeting of Board of Trustees, 27f.
Moor, Major Samuel, 27f.
Moore, Rev. Charles A., Trustee, 306.
Moulton, Professor Warren J., 158, *321f.*, 325f., 333, 349, 356.
Moxom, Rev. Philip S., lecturer, 336.
Mozart Sodality, 364f.
Music, 77, 364f.

Name of the Seminary, original, 24; change sought, 64; changed, 25, 286f.
New Brunswick, or Dutch Reformed Theological Seminary, 19, n. 18; 101, 381.
New College, Hampstead, England, 20, n. 20.
New Testament Language and Literature, Chair of, 321.
Non-graduates, Statistics of, 388f.
Number of Students, *see* Student Attendance.

Oberlin College, 205.
Oberlin Seminary, 319, 371.
Occupations in Maine, about 1814, 6.
Old Testament Language and Literature, Chair of, 230, 329.
Olivet College, 261.
Opposition to Seminary, 31, 88ff.

Packard, Rev. Charles (1845), agent, 187.
Page, B. V., donor, 243.
Page, Rufus K., donor, 169.

Page, Simon, Trustee and donor, 243.
Page Professorship of Sacred Rhetoric, 169.
Paine, Professor L. L., *207*, 250, *262ff.*, 271, 275f., 289, 299, 302, 332, 349.
Paris, Treaties of, in 1763, 14; in 1783, 14.
Paris, Rev. John D. (1839), missionary, 354.
Park, Rev. Charles W. (1870), missionary, 355.
Park, Professor Edwards A., tribute to Professor Leonard Woods, Jr., 159.
Parker, Rev. Edwin P. (1859), speaker at Seventy-fifth Anniversary, 302.
Parker, Rev. Wooster (1832), Trustee, 130, 213.
Parkman, Samuel, donor, 54.
Patten, G. F., donor, 244.
Patten, John, donor, 289.
Payson, Rev. Edward, Trustee and Pres. of the Board of Trustees, 28.
Peace Society, 368.
Pearl, Rev. Cyril (1832), agent, 130, 153.
Peckham, Rev. Samuel H. (1824), agent, 70, 124.
Penobscot County, part of Hancock County, 4; separated, 4; population, 5.
Perkins, Rev. George A. (1853), missionary, 354.
Persons, Rev. Frederick T., Librarian, 338.
Petition to Legislature, for Charter, 20; for reincorporation with changed name, 25; for grants of land, 28, 32; for new charter, with change of name, 64; for addition to legal name of the Institution, 286f.; for increase of amount of property legally to be held, 288; for power to grant Degrees in Divinity, 341f.
Philosophical Apparatus, 76, 79, n. 111; 114.
Pickard, Samuel, Trustee and donor, 244.
Pickard, Mrs. Samuel, donor, 244, 249.
Pickering, George W., Trustee, 165; 165, n. 173.
Pierce, Rev. John E. (1868), missionary, 355.
Pike, Daniel, Trustee and Treasurer, 62, 65, 69, 77, 90, 96, 102, 105, 114, 119, 125, 359.
Pollard, Rev. George A. (1854), missionary, 354.
Pomeroy Rev. Thaddeus, 124.
Pomroy, Rev. Swan L., Trustee, President, and Sec'y of Board of Trustees, 102, 109, 114, 126ff.
Pond, Dr. Enoch, 113, *127f.*, 131, 138, 140f., 154f., 158, 165, 170, 172f., 206, 214, 219, *231ff.*, 312, 345, 348f., 357, 385, 387.
Pond's Semi-centennial Historical Address, 18, n. 14; 50, 377.
Pratt, Mr., instructor, 40.
Prentiss, Professor George L., 251.
Preceptors of Academy, or Classical School, 35, 40, 73f., 142, n. 79.
Presbyterians in Maine, 10.
Presidency of Trustees, 350.
Presidency of Dr. Pond, 173, 311.
Presidency of Dr. Beach, 311f.
President's Fund, 339.
Presidents of Board of Trustees, 28, 46, 167, n. 182; 168, 357, 350.
Prince, Walter E., instructor, 313.
Princeton College, or University, 225, 278.
Princeton Theological Seminary, 19, n. 18; 101, 103, 381.
Propædeutic, Lectures on, 334.
Property, amount of allowed by Charter, 22; amount increased, 288.
Province of Maine, Data of, 3ff.
Public Exercises, 44.
Public Exhibition, 80, 85, 87.

Reading-room Association, 373.
"Receipts, etc.," of 1823, 67, 74, 90.
Redington, Hon. Samuel, petitioner for Charter, 20.
Reed, Andrew, donor, 288.
Religious Bodies in Maine, about 1814, 10.
Religious Destitution in Maine, Early, 12.
Removal of Seminary, to Bangor, 56ff.; to Brunswick, mooted, 285f., 352.
Resident Licentiates, 80, 88, 139.
Revivals in Maine, 15.
Rhetorical Exercises, 314f.
Rhetorical Society, established, 367; reorganized, 367, 373.
Rich, Everett T., Treasurer, 337.
Rich, Miss Carrie F., Ass't Librarian, 337.
Rich, Professor Thomas H. (1852), 226f.
Ricker, J. S., donor, 291.
Roberts, Rev. Ephraim P. (1857), missionary, 354.
Roger, Rev. George (1888), missionary, 355.
Roman Catholics in Maine, 11.
Ropes, Professor Charles J. H., 158, *230*, 284, 299, *321ff.*, 332, 337, 349.

Sacred Literature, Chair of, 189, 191, 226, 228, 230.
Sacred Rhetoric and Pastoral Duties, Chair of, 107.
Sacred Rhetoric and Ecclesiastical History, Chair of, 136, 141, 154f., 165f.
Sacred Rhetoric and Oratory, Chair of, 136.
Sacred Rhetoric and Lectures on the English Language, Fogg Professorship of, 190f.
Salaries of Professors, 35, 39, 71ff., 75, 116, 193f., 206, 246.
Sawyer, D. J., donor, 339.
Sawyer, Rev., or "Father," John, Trustee, 18, 21, 23, 27ff., 32, 45, 55, 215, 357.
Schauffler, Rev. A. F., 356.
Scholarships: Carter, 339; Cleaves, 244; Cummings, 339; Edgecomb, 338f.; Field, at Bangor, 292; at Bowdoin College, 244, 292; Washburn and Dummer, 192ff., 243, 363; Wingate, 338.
School and Chapel Building of 1832, 133f.

School-teaching, 78, 83.
Seal of the Seminary, 22, n. 26.
Semi-centennial Celebration, 213f.
Seventy-fifth Anniversary Celebration, 302f.
Sewall, Benjamin, donor, 244.
Sewall, Professor John S. (1858), *221f.*, 232, 289f., 293, *304ff.*, 313, 330f., 340, 349, 356f., 371.
Sewall, Rev., or "Father" Jotham, 18, 45 70, 215, 357.
Sewall, Rev. Jotham (1822), 214.
Sewall, Rev. Jotham, Jr., 366.
Sewall, Rev. Jotham B. (1854), Professor at Bowdoin College, 214.
Sewall, Miss Lucy, donor, 244.
Sewing Society of the First Church, Ladies, 55, n. 9; 69.
Shakers in Maine, 12.
Shapleigh, Richard W., donor, 290.
Shedd, Professor W. G. T., 256.
Shepard, Professor George, *155*, 158, 161, 164f., 183, 192, *201ff.*, 349, 357.
Shepley, Rev. David, of North Yarmouth, 132.
Ship-building in Maine, 7.
Shorey, Rev. Harrison A. (1865), agent, 195.
Sigourney, Mrs. Lydia H., authoress, 365.
"Six-Penny Contributions," 182, n. 6.
Smith, Rev. Arthur W., author, 19, n. 16.
Smith, Rev. Charles B. (1844), 215.
Smith, Daniel, donor, 192.
Smith, D. Talcott, Professor, *see also* Talcott, Daniel Smith, *161*, 349.
Smith, Professor Henry B., 137, 239, 253, 256.
Smith, Professor John, 35, 47f., 69, *72*, 104, *108ff.*, 345.
Smith, Rev. Thomas (1843), agent, 186.
Smyth, Professor Egbert C. (1853), 178.
Smyth, Rev. Newman (1867), temporary Instructor, 178.
Snow, Rev. Benjamin G., (1849), 215.
Snow, Edward E., Superintendent of Grounds, 243.
Society for Missionary Inquiry, 372.
Society for Promoting Theological Education, 19, n. 16.
Society for Promotion of Biblical Literature, 108, 113, 118, 124, 136, 151.
Society for Propagating the Gospel, 45.
Society for Theological Education, founded and incorporated, 18; gives financial aid to the Seminary, 26, 32, 41.
Society of the Associated Alumni, 376ff.
Society of Inquiry respecting Missions, 366, 369f., 373.
Southworth, Constant, agent, 45, 70.
Spaulding, Rev. William A. (1870), missionary, 355.
Sprague, Professor Robert J., lecturer, 314.
Stackpole, Charles A., Treasurer, 162, n. 163, 371.
Stackpole, Mrs. Charles A., donor, 371.
Stanley, Mrs. Julia A., donor, 244.
"Statement," A, of 1880, 247f.
Steam-heat introduced, 340f.
Stearns, Professor Lewis F., 158, *225*, *251ff*, 263, 289, 349, 386.
Storer, Rev. Henry G. (1836), 137.
Stowe, Professor Charles E., offered a Professorship, 108.
Stuart, Professor Moses, 140.
Student Attendance, 88, 121, 137f., 156, 175, 208ff., 212, 272, 279, 285, 352.
Students' Association, 367, 372, 374.
Students' Boarding-club, 359f.
Student Book-agent, 374.
Student Income, Sources of, 80ff.
Student Societies, 87, 364ff.
Subscriptions, of 1818, 45, 70; on location, 55f.; "Receipts, etc.," 67ff.; of 1823–24, 70, 89, 113; of 1828–29, 71, 114; of 1832, 132f.; of 1835, 152ff.; of 1850, 168f.; "Six-penny," 182; of 1860, 184ff.; of 1868, 195ff.
Superintendent of Grounds and Buildings, 243.
Superintending Building Committee, 105.
Supplementary Instruction, 334.
"Survey," The, of 1830, 12, n. 37; 70ff., 115, *118*.
Systematic Theology, Chair of, 35, 38f., 50, 66, 71f., 98, 104, 107, 112f., 136, 140, 151, 167, 169ff., 181, 187ff., 189, 191f., 196, 219, 221, 224f., 261, 317, 320.
Systematic Theology and Pastoral Duties, Chair of, 98, 104.
Systematic Theology and Ecclesiastical History, Chair of, 169f.

Talcott, Professor D. Smith, *161*, 196, 202, *226ff.*, 244, 300, 357; *see also* Smith, Professor D. Talcott.
Tappan, Rev. Benjamin, Trustee, 108, 114, 178, 215.
Tappan, Rev. Benjamin (1837), Trustee, and President of the Board of Trustees, 137, 357.
Teachers' Seminary, 143.
Tenney, Rev. Sewall, donor, 300.
Text-books, 43, 76, 78f.
Thatcher, Benjamin B., Trustee, 290, 300.
Thatcher, George A., Trustee, 168, 244.
Theological Society, 368.
Thomas, W. W., donor, 289.
Thompson, Rev. James B. (1884), missionary, 355.
Thompson, Rev. William M., donor, 371.
Thornton, Mrs., authoress, 366.
Thurston, Rev. David, Trustee, 21, 23, 27, 35, 70f., 108, 215, 357.
Thurston, Rev. Richard B. (1846), 241.
Thurston, Rev. Stephen (1825), Trustee and President of the Board of Trustees, 71, 104, 114, 178, 187, 214, 357.
Thurston, Stephen D., Treasurer and General Agent, 243, 289.
Trees, planting of, 159.
Trustees, number of, 22ff.; sole governing body, 26; first meeting of, 27.
Two Years Course, 274f.

Union College, 150.
Union Theological Seminary, 225, 230, 256f., 271, 278, 338.
Unitarian Defection, 16, 387.
Universalists in Maine, 11.
University of Maine, 9.
University of Vermont, 36, 201.

Vacations, 85f., 218.
Valuations in Province and State of Maine, 5, 382f.
Veditz, Professor C. W. A., lecturer, 314.
Visiting Committee of General Conference 115, *122ff.*, and *passim*.
Voluntary Student Societies, 364.

Wakefield, Hon. A. G., donor, 300.
Waldo Family, donors, 162, 191.
Waldo Gifts, 166, 169, 173.
Waldo Professorship of Systematic Theology and Ecclesiastical History, 169.
Waldo Professorship of Ecclesiastical History, 173.
Waldo, Miss Sarah, donor, 169.
Walker, Mrs. Ann J., donor, 290.
Walker, Rev. Augustus (1852), missionary, 354.
Walker, Rev. Elkanah (1837), missionary, 354.
Walker, Rev. George L., offered Professorship, 205.
Walker, Rev. Joseph E. (1871), missionary, 355.
Warren, Rev. I. P., donor, 300.
Washburn, Mrs. Elizabeth B., donor, 193, 250.
Washburn, Rev. George, 356.
Washburn, Deacon Ichabod, donor, 192ff., 195, 205, 250.
Washburn Fund, 192ff., 243, 363.
Washburn Library Fund, 193f., 212, 243, 350.
Washington County Auxiliary, 125.
Webb, Rev. E. B., agent, 187.
Webber, J. P., donor, 339.
Webster-Ashburton Treaty, 4, 163.
Wentworth, Thomas S., donor, 244.
Wheeler, Rev. Crosby H. (1852), missionary, 354.
Wheelwright, Joseph S., Trustee and donor, 213, 244.
Williams, Rev. Thomas, Trustee, 48, 62.
Williams College, 72, 328.
Williamson, Rev. James S. (1889), tribute to Professor Paine, 268f.
Wilson, Rev. Edwin P. (1869), Trustee, 341.
Wines, Professor Abijah, 35, *39*, 47, *50ff.*, 345.
Wing, Frank, Superintendent of Grounds, 243.
Wingate, A. P. and W. T., 338.
Wingate, Mrs. Eliza W., donor, 338.
Wingate Scholarships, 338.
Winkley, Henry, donor, 244, 291.
Women in the Seminary, 352.
Wood, Dr. R. W., donor, 290, 300.
Woodhull, Rev. Richard, Principal of the Classical School, 103; Treasurer and General Agent, 188f., 195, 213.
Woodhull, Mrs. Sarah F., authoress, 214.
Woods, Professor Leonard, Jr., 150f., 159f., 349, 368, 376.
"Word for Bangor Seminary," A, 186, n. 15.
World's Student Federation, 376.
Wyman, Rev. Robert (1841), missionary, 354.

Yale College, 72, 95, 207, 223f., 230, 310, 338.
Yale Theological Seminary, or Divinity School, 197, 207, 261, 310, 317, 322.
Year, Academic, 84.
Young, Archibald Henry, instructor, 327.
Young Ladies Academy, Bangor, 9, 74f.
Y. M. C. A., of Bangor, 296f.; of the Seminary, 298f., 375f.
Y. M. C. A. and Society of Inquiry, Student Society, 375f.
York County Auxiliary, 152.

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Engagement Announced

1916

Edwin N. Walkley, of Southington, Conn., announces the engagement of his sister, Miss Ellen Olive Walkley, custodian of the East Boston branch of the Boston Public Library, to the Rev. David Nelson Beach, D. D., president of Bangor Theological Seminary.

The work of the branches in the Boston Public Library system takes the form, in the more congested districts, largely of social uplift, somewhat like that of a social settlement. In this, as head of the East Boston branch for the past nineteen years, Miss Walkley has an enviable record; while, in the Maverick Congregational church, East Boston, which is notably a working people's church, she has been notably useful. Prior to her East Boston work, Miss Walkley was in the service for several years of the library of Harvard College. She was a near personal friend of the late Mrs. Dora Freeman Beach, who, prior to her marriage, had been nineteen years in the service of the Negro and the Indian in General Armstrong's Hampton Institute, Hampton, Virginia.

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